

EVERYDAY LIFE
IN THE HOLY LAND

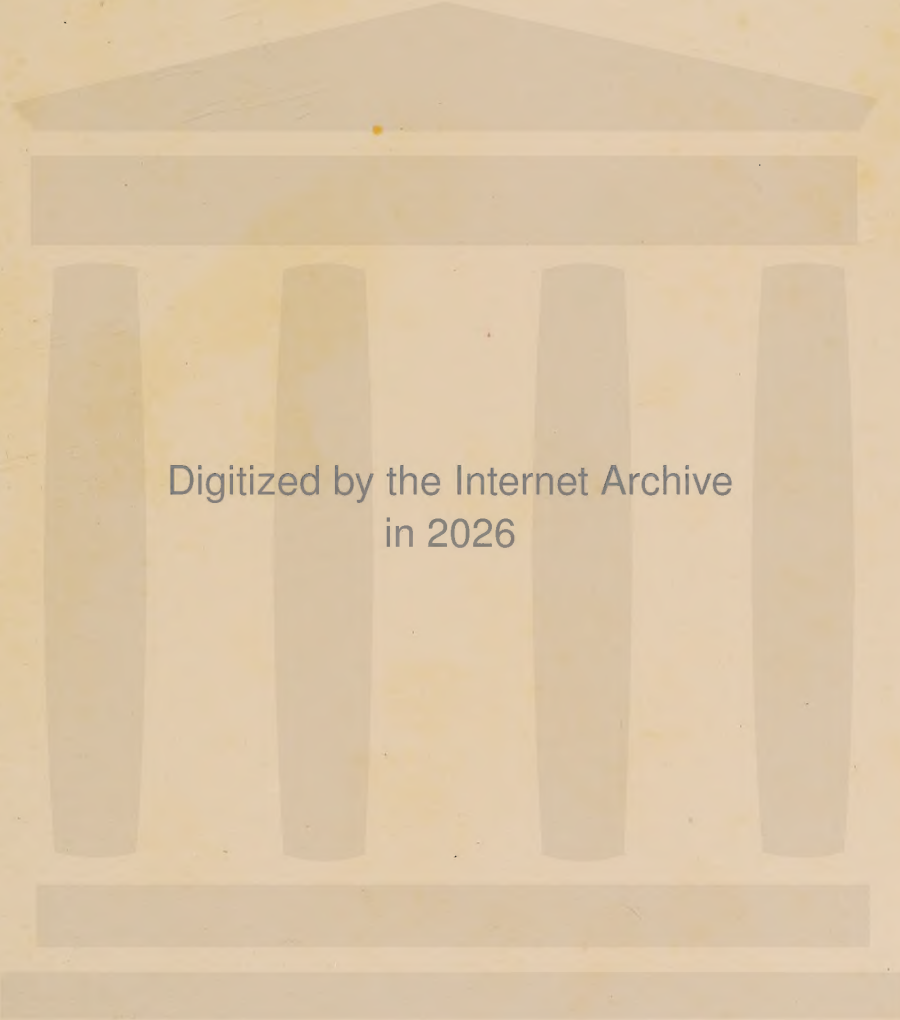
JAMES NEIL

O.P.

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EVERYDAY LIFE IN THE HOLY LAND



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Evening at the Well

EVERYDAY LIFE IN THE HOLY LAND

BY
JAMES NEIL, M.A.

WITH THIRTY-TWO PICTURES
PAINTED BY JAMES CLARK, R.I.,
ASSISTED BY J. MACPHERSON-HAYE,
AND S. B. CARLILL, UNDER THE
DIRECTION OF THE AUTHOR

PUBLISHED FOR THE LONDON SOCIETY FOR
PROMOTING CHRISTIANITY AMONG THE JEWS

BY THE
SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
LONDON: NORTHUMBERLAND AVENUE, W.C.

Printed in Great Britain

First published 1913
Reprinted 1913
Re-issues, 1920 and 1924

Contents

	PAGE
INTRODUCTION	vii
EVENING AT THE WELL	I
DESERT DWELLERS	13
"A HOUSE OF HAIR"—INTERIOR OF BEDAWEEEN TENT . .	21
SHEPHERD AND SHEEPFOLD	31
LEOPARDS IN "THE PRIDE OF JORDAN"	41
"THROUGH THE VALLEY OF THE SHADOW OF DEATH" . .	49
INTERIOR OF A FELLAHHEEN HOUSE—EARLY MORNING IN WINTER	57
INTERIOR OF A FELLAHHEEN HOUSE BY NIGHT	67
EVENING MEAL AMONG THE FELLAHHEEN	79
THE LOT AND LINE	87
PLOUGHING NEAR NAZARETH	95
SCENES ON THE THRESHING FLOOR	103
SIFTING WHEAT	111
AN OLIVE YARD	119
SANCTUARY—THE PHANTASIA OF THE WHITE BANNER . .	125
FISHING IN THE LAKE OF GALILEE	137
ROAD SCENE NEAR NAZARETH	145
THE JAFFA GATE OF JERUSALEM	153

	PAGE
AN ORIENTAL BAZAAR STREET	161
THE WATER-SELLER AND PALESTINE TOWN LIFE	169
THE 'ATAL, OR BURDEN-BEARER	177
"FRIEND, GO UP HIGHER"—BELLADEEN HOSPITALITY	183
THE EVENING MEAL AMONG THE BELLADEEN	191
THE 'AL'MEH, OR DANCING GIRL	197
A TOWN HAREEM	205
THE ORIENTAL CAFÉ	213
CHOOSING A BRIDE	223
A VILLAGE BRIDE'S PROCESSION	229
A BRIDAL PROCESSION IN A TOWN	235
"A BRIDE ADORNED FOR HER HUSBAND"	241
"BEHOLD, THE BRIDEGROOM COMETH"	249
THE FIRST LOOK AT THE EASTERN BRIDE	255
APPENDIX, GIVING NOTES	261
INDEX TO SCRIPTURE REFERENCES	277

Introduction

THE pictures of everyday life in the Holy Land given in this work purport to show that life at all points with minute and perfect accuracy. The great importance of such a portrayal of Palestine life, its manners and customs and natural features, may be briefly gathered from the five following facts:

First, everything in that life is strange to us. Every feature of it is foreign to our experience in the modern life of the North-West. As Volney says in his *Travels in Syria*, it is a wonderful thing that men of like passions with ourselves and of the same Indo-European stock should do all things differently from the way in which we do them, and live among surroundings which present a countless number of total contrasts to ours.

Secondly, the life is unchanged from the earliest ages. "Immutability is the most striking law of Eastern life." Not only is change of any kind thought inexpedient, but more, *it is held to be morally wrong*. Everything is bound to conform to *a'adeh*, "custom." *A'adeh* is inexorable; it binds their life with an adamant chain. They must not, cannot, dare not, do anything differently from the way their ancestors have done it. Thus all we see in Syria to-day—apart from European influence—is of hoary antiquity, a life five thousand years old!

Thirdly, this life is absolutely uniform. From the far South of Egypt to the far North of Syria all things are alike. Every piece of furniture, every agricultural or horticultural implement, every manufacture, the building and arrangement of every house—all is of one pattern. Every work of the same kind is done everywhere in the same way. "Variety is charming" is a Western proverb which the Orient utterly repudiates. The spirit of the East calls, in all things, for a stereotyped and monotonous uniformity. If you have seen one pattern of inkpot, pen, table, coffee cup, brazier, ewer and basin, shirt, cloak, girdle, head-dress, footgear, you have seen all. No different modes, no passing fashions, change, or ever have changed, the primitive features of Palestine life. To Western minds, and in an age like ours, this seems little less than a standing miracle. Thus wonderfully has the power and goodness of God afforded us, throughout the lands of the Bible, a living, accurate, exhaustive, divinely preserved commentary on its inspired pages!

For, fourthly, the Bible, on its human side, is as much an Eastern book as the *Arabian Nights Entertainment*. It was written in the East, by Easterns, for Easterns in the first instance, and, as to much of it, for long ages for Easterns only, in the language and highly figurative style of the East, and all about what took place in the East. Holy Scripture is therefore a purely Oriental gem with nothing North-Western about it. Hence to fully understand the letter of the Written Word an intimate knowledge of everyday life in the Holy Land is absolutely necessary. Without this, in a thousand places, it is impossible to elucidate its meaning, remove its difficulties, picture its scenes, or realise its beauty.

Fifthly, notwithstanding this, no great book has suffered more than the Bible at the hands of its would-be illustrators. The painters of the Middle Ages, and even of the Renaissance, in their beautiful pictures, glorious works of art as they are, have, in every instance, given us a parody of its scenes; whilst the ablest modern artists like Doré, and even Tissot, with many another, have allowed imagination to mar their labours. Incredible as it seems, even in our day, in all the world there does not exist a Biblical museum worthy of the name!

Perfect illustration of Holy Scripture, true and unconventional at all points, has long been a deep need. The difficulty in the way of obtaining it was to find an artist who had painted in Syria, and who would be willing and able to work under the constant supervision and direction of one who was intimately acquainted with all the features of the ancient, unchanged, uniform life of Palestine and the adjacent Bible lands. This difficulty may be said to have been fully overcome in the case of the unique series of some fifty-three oil paintings which I now possess, by Mr. James Clark, R.I., assisted by Mr. J. Macpherson-Haye, and the late Mr. S. B. Carlill, and in which the utmost care has been taken to render the scenes and allusions of Holy Scripture with minute accuracy. Thirty-two of these are reproduced in the following pages. No Bible characters are portrayed, because to have given these would have introduced an element conventional and untrue, and to supply *illustrations that really illustrate*, truthful at all points, and perfectly realistic, has been our uniform effort in this important work. The result is nothing less than a new and true school of Biblical art.

Introduction

It is only fair to Mr. James Clark and his able coadjutors to say that, if beauty has been sacrificed to truth in any part of the work, the fault is mine and not theirs. I would plead with art critics to consider the difficulty of crowding so much illustrative detail within the limits of a single canvas; and also to bear in mind that the treatment has necessarily had to be broad and large. How far success has been obtained the general reader may gather from the judgment of that great painter of Scriptural scenes and true genius, the late Mr. Frederic Shields. He wrote: "Merely to review these brilliant pictures of Oriental lands and life gives far more vivid impression and more ineffaceable than any attempts at such illustrations known to me."

It only remains to add that in the letterpress descriptions I have endeavoured, by retranslation and brief comment, to give, as nearly as possible, the meaning of the Biblical passages quoted, so as to make the light thrown on the language of Scripture as fresh and full as that thrown by the pictures on its life.

To avoid marring the appearance of the pages by countless notes, Scripture references are given in an appendix at the end of the book.

**Evening
at the Well**

EVERYDAY LIFE IN THE HOLY LAND

Evening at the Well

THE scene is drawn at "the time of evening, the time of coming out of women to draw water," that is, towards the hour of sunset, when the heat has abated, and there is still daylight. It is that time called "the wind of the day," in our Version "the cool of the day," the hour when Adam and Eve "heard the voice of God walking in the garden"; so named because almost every day during the seven months of the dry, hot season a cool, gentle breeze comes up at noon from "the great sea westward," the Mediterranean Sea, and continues till dusk, which, most happily, relieves the intense heat.

A glorious sunset is here depicted. Around a Palestine well are seen gathered representatives of the three distinct conditions of Eastern life, the *bedaween*, the *fellahheen*, and the *belladeen*. The full understanding of these three conditions, to one or other of which all dwellers in Bible lands belong, lies at the foundation of any clear knowledge of the manners and customs of the East, and of the countless allusions to these manners and customs in Holy Scripture.

The *bedaween*, who derive their name from the Arabic, *beda*, "desert," the desert dwellers, the nomad Arabs, are sheepmasters and herdsmen, whose home is the vast wilder-

nesses that, on the south, east, and north-east, surround the Holy Land. They live in low, gipsy-like tents of goat's or camel's hair sackcloth, or, as they call them, "houses of hair."

In our picture a *bedawee* is seen standing by the camel on which his wife is seated. The camel is the principal sumpter animal possessed by these desert tribes, who are their chief breeders and owners. Abraham and Jacob, who lived as *bedaween*, as well as Isaac and the twelve patriarchs, had camels. The Ishmaelites, the descendants of Abraham's son Ishmael, trading to Egypt, "came with their camels." The Midianites, also *bedaween*, descended from Abraham's son Midian, invaded Palestine, "they and their camels without number."

The men of the *bedaween* wear a white cotton shirt, the *kamise* of the Arabs, a black goat's hair sackcloth cloak, and are specially distinguished by their head-dress, consisting mainly of a large flowing scarf of silk or cotton, called *kefeeyah*, bound round their head by an *akal*, a twisted rope of goat's or camel's hair, generally about two inches thick. Artists say this is the most picturesque head-dress worn by men. On their feet they wear sandals, or, when riding, red leather turned-up and pointed-toed top boots, very stout and clumsy, called *jezmeh*. The sandal is a stout sole of leather under the foot, which is bound to it by a thong, or string of hide, passed round between the ankle and the heel, and then brought over the top of the foot and between the great toe and the second toe, and fastened to the sole by a leathern button. This is no doubt "the sandal" of the Bible, spoken of sometimes in our Authorised Version as "the shoe," for it was worn by the poorest of the *fellahheen* as well as by the *bedaween*. When sending out His *fellahheen* disciples as poor men, our Lord told them to "be shod with sandals, and not put on two shirts."

The angel who appeared to Peter in prison said, "Bind on thy sandals." The dress of the women of the *bedaween* is a long robe of indigo blue cotton, with an indigo blue or dark green cotton head-dress and veil.

The *fellahheen* are the farmers and farm labourers. The name is derived from the Arabic, *fellahh*, "cultivator," or "ploughman," and they live in the unwalled villages and till the soil. The distinction between towns and villages, just as we find it to-day, is carefully made in the law of Moses. The city had a wall round it, and was entered by gates; while the village was without a wall and gates. (Lev. xxv. 29-31.) It is true that we read of the gates of some villages, as the gate of Bethlehem (Ruth i. 11) and of Nain (Luke vii. 12); and that, speaking of villages as well as of towns, it is said, "Judges and officers shalt thou appoint in all thy gates." (Deut. xvi. 18.) But in these cases the word "gate" is used by way of metaphor for "principal place of entrance" in the closely clustered group of village houses, where, as at the literal gates of towns, the market and court were held. These villagers, the "cultivators," are, and always were, the bulk of the population in all Oriental lands, the *'am ha-arets*, "the people of the land" of the Hebrew Bible, the *polus ochlos*, the "great crowd," that is, "the masses," of the New Testament, of whom we read when the Master spoke "they heard Him gladly." The *fellahheen*, as shown by their representative in this picture, wear as their only garments a white cotton shirt, or tunic—the *kamise* of the Arabs, and the *chiton* of the New Testament, translated "coat"—very wide and full, which reaches to the ankles; but which, when they gird, that is, fasten their leathern or coarse worsted girdle round their loins, they take up at the front and tuck into the girdle, leaving their legs naked from the knee downwards, so as to be free for work. "Girding," therefore, stands as a figure of preparation

4 **Everyday Life in the Holy Land**

for, or engaging in, work, service, travelling, or warfare. Girding and the girdle also stand for "strength." On the other hand, to "loosen the girdle" is "to weaken." The girdle, too, is also used as a metaphor to represent that which clings closely, for it is the only tight-fitting part of Oriental dress.

Over the *chiton* they wear a striped brown and white or indigo-blue and white goat's or camel's hair cloak, the stripes of which are always perpendicular. It is not only made of sackcloth, but it is roughly in the form of a very broad long sack; open down the front, and with two small apertures on either side at the top, through which the hands are put. This is called in Arabic *aba*, or *abaiyeh*, or *meshleh*. It is sometimes made of coarse worsted. It is, when made of hair, quite waterproof. For a great part of the year it is seldom worn, the *fellahh* working in his *kamise*, or shirt, alone. It is the "cloak," "garment," "raiment," or "vesture" of our English Bible, wherever the *fellahheen* are alluded to, the *salimah*, *livoosh*, *malboosh* or *adereth* of the Hebrew Old Testament, and the *himation*, *himatismos*, or *enduma* of the Greek New Testament.

The head of the *fellahh*, as of all other men in the East, is close shaven, and his head-dress is the turban, consisting of four parts, a small skull cap of soft, white felt, over this another skull cap of white cotton cloth called *arukeeyeh* or *takeeyeh*, surmounted in turn by a red cloth fez, or tarboosh, with a huge black or indigo-blue silk tassel, and wound round all a *liffey*, a scarf or shawl, of wool, cotton, or silk. This is the *fellahh's* pocket-book, where, in its several recesses, he carries his letters and papers, just as his "purse" is a pouch on the inner side of his girdle. "Purse" is in the Greek *zonee*, "girdle," in Matt. x. 9 and Mark vi. 8.

He has rude, natural-coloured or red leather shoes,

coming to a point, and turned up at the toes, the Arabic *surmaiye*h, and these shoes he often carries in his hand when in full dress, for the soles of his feet are as well tanned as any Hebron leather—why should he wear shoes? The foregoing are all the clothes worn by the *fellahheen*.

Their women, the *fellahhat*, wear no underclothing or stockings, but only a long indigo-blue cotton *kamise*, or tunic, down to their ankles, very full, like that of the men, with wide, long sleeves, and a girdle of dark red woollen or cotton cloth. Their head-dress consists of a white cotton skull cap, over this a heavy red cloth tarboosh adorned at the front with rows of coins, and an immense veil attached to the tarboosh in the form of a sheet of cotton cloth about four feet six inches square. They have, for a cloak, an *aba* or *abaiye*h, something like that worn by the men, but not so wide or long, which they only put on at times; and leather shoes, either natural-coloured or red, similar to those of the men, though, for the greater part of the year, like the men, they go barefooted. These are ordinarily all the clothes they wear. The *fellahhah* in our picture, who has come to fill her pitcher at the well, is girded for walking and work; for the women gird in the same way as the men. "The mother of Jesus" must have dressed and lived as one of these *fellahhat*.

The third condition of Eastern life is represented by the *belladee*, or townsman, who is seen in our picture seated on the ground. The *belladeen* are the dwellers in the *bellad*, or "town," the *polis* of the Greek New Testament, which, as we have seen, is distinguished from the *komē*, or "village," by being surrounded by a high wall with large and strong gates, which are closed at nightfall.

They are the merchants, shopkeepers, artisans, ministers or teachers of religion, scribes (the writers or learned class), the high governing officials, and the soldiers whose barracks,

6 Everyday Life in the Holy Land

as in New Testament times, adjoin the governor's palace, known as the *Serai*, or "Residency." The dress of these *belladeen* is much more elaborate. Their numerous garments, though differing wholly at all points from ours, inasmuch as they are exceedingly loose, flowing, comfortable, healthy, and most artistic, are numerous, and they wear socks, *jerebat* or *kelsat*, an inner slipper of soft leather, *kazsheen*, and over this the *surmaiye*h, or shoe.

They are specially distinguished by two robes, the *kumbaz* or *kuftan*, an over tunic, and the cloak, the *jibbeh*, or *jook*, one form of which is called *beneesh*. The *kumbaz* is a long dressing-gown-like garment, which is open down the front, but worn lapped over and closed. It is then bound together round the waist by the *zunnar*, or girdle, in this case a scarf or narrow shawl, often five yards long, of silk, cotton, or woollen cloth, brightly coloured. This robe, which is made of cotton or silk, has always a pattern of vertical straight stripes, sometimes of all the hues of the rainbow, though red and gold alone are very favourite colours. The sleeves of this *kumbaz* or *kuftan* are very long, extending some three or four inches beyond the fingers' ends; but, dividing at a point about the middle of the forearm, they hang down so as to leave the hand exposed.

The cloak, which answers to the *aba* or *abaiye*h of the *fellahheen*, the *jibbeh*, though loose and sack-like, and open entirely down the front, has wide sleeves, and is of fine cloth, often lined with fur, and dyed in all manner of bright, pure, self colours—red, blue, orange, purple, green, etc. The sleeves of the *jibbeh*, which end at the wrist, are much shorter than those of the *kuftan*, which hang down some ten to twelve inches below them. The *beneesh* is a cloth robe like the *jibbeh*, with long sleeves divided like those of the *kuftan* but ampler. There is also another cloak similar

to the *beneesh*, called *farageeyeh*, with long, wide sleeves which are slit. Their head-dress is the turban, similar in most respects to that worn by the *fellahheen*, but the *liffey*, or shawl of the turban, is larger, cleaner, and of lighter and more delicate colours and materials. This is the full dress.

But the young men, servants, and tradesmen often wear very large, loose pantaloons, gathered in at the ankles, and drawn together and held in position at the waist by a cord, or sash, called *dikky*. In this case a *sudereeyeh*, or waistcoat without sleeves, is worn, which is buttoned up to the neck with numerous ornamental buttons, and, over the waistcoat, an elegant zouave jacket, the *kubran*. The women of the *belladeen* class will be described in connection with other pictures.

There never were many towns in Bible lands, and the comparatively few references to *belladeen* life in Scripture are mostly in the case of the courts of kings, and when the prophets are denouncing luxury, or when we read of the priests and Levites who were assigned forty-eight towns in Palestine, including the six cities of refuge, in which they were commanded to reside, for they were specially forbidden to cultivate land or live like the *fellahheen*. (Numb. xxxv. 1-15.) Of agricultural holdings they possessed none; for Joshua, at the division among the tribes, gave to the Levites "no inheritance among them . . . no portion . . . in the land, save cities to dwell in, and their suburbs for their cattle and for their substance." (Josh. xiv. 3, 4.)

The Lord Jesus was unquestionably a *fellahh*, as were most of the apostles. Nothing is clearer than this. Christ was born in the village of Bethlehem. He was taken, at about one to four years of age, to the village of Nazareth, where He lived in the home of Joseph, the village carpenter, for at least twenty-eight years. Cast out of Nazareth, at the commencement of His ministry, He chose a new

home in the village of Capernaum, represented now by the ruins of *Tell Hum*, which, though extensive, have no surrounding wall with gates, and so mark a village. When the Lord came up to Jerusalem He never seems to have spent a night in the city, but lodged with His humble friends, Mary and Martha, and their brother, Lazarus, peasants like Himself with whom He would feel at home!

As a *fellahh* our Lord would have worn only five articles of clothing, namely:—

1. A *kamise*, or long cotton shirt.
2. A leather or coarse worsted girdle worn round the *kamise*.
3. A turban.
4. Shoes.
5. An *aba* or *abaiyeh*, a cloak made of goat's or camel's hair sackcloth or of coarse worsted.

It is often asked upon which of these did the soldiers cast lots. The first four were about equal in value, and each of the four soldiers would naturally agree to take one of these such as he needed. But the fifth, the *aba* or *abaiyeh*, is some three times the value of each of the other four articles of dress, and would naturally be the one over for which they would cast lots. Besides this is the one which is sometimes, especially in the region of Northern Galilee, "woven without seam from the top throughout," and is then of still greater value. (John xix. 23.)

The well in the midst of the group is simply a boring in the ground, surrounded at the mouth with a ring of stone, worn through long years into deep grooves by the rope being drawn up against it, as the bucket full of water is raised. There is "nothing to draw with," no windlass, bucket, or rope attached to an ordinary Eastern well. Travellers carry their own bucket and rope about with them. The bucket used for this purpose, it will be seen,

is a small one, much longer than it is broad, made of leather, so that it can be easily carried about without getting broken. Christ and His disciples were so poor that they had not this means of obtaining water, and hence the Saviour's opportunity of engaging the woman of Samaria in discourse by addressing to her the words, "Give Me to drink." It is a serious breach of Eastern etiquette to speak to a strange woman, rendered graver in this case by the one speaking being a Jew, and as such hateful to all Samaritans. In fact, when the disciples came back we read "they marvelled that He talked with a woman"—not "*the* woman," as in the Authorised Version. But even an Eastern woman may be appealed to by a parched and thirsty traveller, who could not otherwise obtain water, asking her for a drink. It was in this way that Abraham's servant was able without offence to enter into conversation with Rebekah at the well in Mesopotamia. (John iv. 7, 17· Gen. xxiv. 14, 17.)

He, Who was so poor that He had not where to lay His head, and must needs take long journeys without the ordinary and most necessary accessories of travel—Who, as the apostle says, thus "became poor that ye through His poverty might become rich"—now, by means of this very poverty, was enabled to bring the riches of His grace to the heart of this poor sinful woman, and through her to so many of the men of her village.

The fetching of water, which has constantly to be brought a distance of a quarter of a mile to a mile from the spring or well, falls to the women. It is heavy work, for the earthenware vessel used for this service is a very large one. A powerful friend of mine, when a young man, the late Mr. H. A. Harper, the eminent painter of Palestine scenery, when on one of his first visits to the Holy Land, told me he saw a *fellahhah*, or peasant woman, trying to

lift her water-pot when it was full, and, contrary to the stringent etiquette of the East, of which he was not then aware, like a gallant young Englishman, attempted to help her. He said to me, "I confess with shame I could not lift the pot a foot from the ground. Just then another woman came by, and the two between them raised it without any difficulty, and placed it on the pad upon the carrier's head, and she bore it off with ease to her home." It is this practice of carrying such a heavy weight on the head that gives these *fellahhat* and the women of the *bedaween* the fine figures and graceful carriage shown in these pictures, and which artists have so greatly admired.

The work of drawing and carrying water is only done by women. Men call it *shougal niswan*, "women's affairs," and, with the powerful caste spirit of the Orient, would scorn to take part in it. Hence appears the striking and hitherto unsuspected character of the sign which the Lord gave to His two disciples, Peter and John, by which they should know where to prepare the Passover, "There will meet you a man bearing a pitcher of water; follow him into the house where he enters." To the ordinary English reader this seems likely to be too common an occurrence to form any certain and striking sign. But so far from this being the case, it was in Jerusalem then, as it would be to-day, a truly strange and altogether exceptional thing. In all probability this was the only man in the city that day bearing a water-pot, and it is difficult to understand how he had come to do such work. Peter and John must have marvelled when the sign was given them, and still more when they witnessed its miraculous fulfilment, and thus knew for certain the house to which the Lord would have them go. (Luke xxii. 10, 13; Mark xiv. 13-16.)

Desert Dwellers



Desert Dwellers

OF the three conditions of Oriental life, that of the *bedaween* is at once the simplest and most picturesque.

They proudly call themselves *Arab el Arab*, "the Arab of Arabs," a superlative, meaning "the chief Arab," and have their home in the desert (Arabic *beda*)—whence their name *bedaween*, that is, "desert dwellers." Well may they be proud, for these descendants from Abraham's son, Ishmael, unlike the Jews, the poor captive descendants from his other son, Isaac, have never once been conquered and subjugated by another nation, but have enjoyed unbroken freedom ever since some 4,000 years ago they started their national life. The proof of this is that they do not speak one word of any other language but their own—the purest Arabic. Thus wonderfully through four millenniums has the prophecy of the angel to Hagar been fulfilled. "He [Ishmael, in the persons of his descendants] shall be a wild ass [*pere*] man, his hand against everyone, and everyone's hand against him." (Gen. xvi. 11, 12.) The wild ass, the wildest, freest, and most untamable of animals, which has its home in the desert, perfectly pictures their life of gipsy-like wandering and freedom; whilst having their hand "against everyone" graphically describes their constant fighting amongst themselves and their preying upon all around them, and is a plain prediction that they should be able, as they have done, to defy the whole world, each mighty neighbouring empire in turn, and remain the one unconquered nation!

The dress of the *bedaween* women is very graceful. Their one robe is of indigo-blue cotton cloth, the *kamise*, with head-dress of the same colour, or else of dark green. The sleeves of this robe are from three to four yards long, and it has a train of about the same length. Ordinarily, when working or travelling, their sleeves are tied in a bow behind their necks, and then appear quite short, whilst the long train of their robe is gathered up and tucked into the girdle, thus leaving their arms and legs bare. But when in full dress, and the weather is dry, they trail their sleeves and train upon the ground, as in our picture, and this, in conjunction with their fine figures and exceedingly graceful carriage, presents a very striking and elegant appearance.

There are three ways in which they carry their children, and these are common to all Eastern women, though mostly seen amongst the *bedaween* and *fellahheen*. Sometimes they place them, especially in early infancy, in a scarf slung hammock-wise over their back. At other times the children are placed astride on the mother's hip, in which case her hand is placed under them for support. But the way they mostly employ, and it begins as soon as the children are old enough to sit up, is placing them astride upon their shoulders. Assyrian and Egyptian sculptures show that this custom was just the same 4,000 years ago. This last way of carrying a child serves three important ends. First, it strengthens and improves the woman's figure, expanding her chest, making her more upright, and giving elegance to her movements and mode of walking. Secondly, when the child has learnt, as it soon does, to support itself alone, it possesses the great advantage of leaving both her arms and hands free for work. But its chief importance lies in its teaching the boy to ride on horseback, exercising from infancy those muscles of his knees by which the proper riding grip is taken; and this gives to Easterns that fear-

less and immovable seat in the saddle for which they are justly renowned. For a *bedawee* will place a *lira*, or Turkish sovereign, between his knee and the saddle, and, after a day's coursing and hawking, will produce it again! But I say advisedly it teaches the *boys*, for the poor, despised little daughters would rarely, if ever, be carried on the mother's shoulders, though, as women all ride astride in the East like men, the girls, too, would equally benefit by being carried in this way.

Hence the force of the graphic picture of Israel's honour in the coming time, when their former proud persecutors will become their humble and loyal servants, even the highest of them, in that day of which Isaiah declares:—

“And thy daughters on their shoulders shall be carried,
And kings shall be thy nursing fathers,
And their princesses thy nursing mothers.”

It will be seen that there is here a touch of intense meaning given to the picture of the honour which God has in store for His ancient people, and one which a Western would naturally overlook, when the prophet says, throwing strong emphasis in the Hebrew on the word “daughters,” by giving it the first place in the sentence,

“Thy *daughters* on their shoulders shall be carried.” (Isa. xlix. 22, 23.)

A mounted *bedawee* is shown on one of the far-famed Arab horses, holding in his hand the truly formidable spear, eighteen to twenty feet long, borne by these warriors. It is a most formidable weapon, and is doubtless the spear of the Bible. The Midianites were a vast tribe of *bedaween*, and we must picture them as just such men as these, coming up with their camels, covering the rich, fertile plain of Jezreel “like locusts in number,” raiding the villages, and robbing the threshing-floors, just as these desert tribes have been doing

down to the present day. Their mounts make them a most powerful cavalry. The staying power, speed, cleverness, and docility of these thoroughbred Arab horses can hardly be realised by those who have not seen them in their own warm, dry clime, breathing the exquisitely pure, dry air of the deserts, where they are bred, some of the healthiest spots on earth. They can take immense journeys, covering from seventy to eighty miles a day. When I went to reside at Jerusalem, I bought from the Pasha a young thoroughbred Arab stallion, with many generations of pure blood. He was as sure-footed as a goat, and could run rapidly up and down steep, slippery stone stairways, and the steepest declivities, so that no matter how bad the rocks and paths—and there was not a made road in all Southern Palestine in those days—I never had occasion to dismount, feeling safer on his back than on my own feet. On one occasion he brought me from Jaffa to Jerusalem, an ascent of 2,600 feet, and a distance of some forty miles, at one unbroken canter, through three mountain passes, where the way up and down was a mere goat track, in three hours and forty minutes! The *bedaween's* age-long freedom and unvanquished power are largely to be accounted for by their possession of these magnificent steeds, and their almost equally valuable camels, next to the protection afforded by the inaccessible nature of the deserts where they dwell. Well may the psalmist speak of "the strength of a horse," and well, in the East, might "some trust . . . in horses," and rebellious Israel boast, "We will flee upon horses . . . we will ride on the swift," for the Almighty Himself alludes to its power when He asks impotent man, "Hast thou given the horse strength?"

On the right of the picture stands a *bedaween* sheikh, or chieftain, just in all respects what Abraham, Isaac, Jacob, the twelve patriarchs, and Job must have been. In his hand

is seen a staff on which he is leaning. This staff is the *matteh* of the Hebrew Bible, the rude undressed bough of a tree. It is a most important rod of office. It is borne by the sheikh, or chieftain, of the village, as well as by the sheikh of a *bedaween* tribe. His father held it before him, and it will descend to his eldest son, for it appertains to the hereditary ruler. But it is the mark of priestly as well as princely rank, for the *muftee*, who is a kind of chief priest, and the *ullama*, the Mohammedan religious teachers, who answer in like manner to the priests, all bear in right of their office, and may be seen carrying in public, on important occasions, a staff like the one I have described.

The *matteh* was the staff that Tamar demanded from Judah, together with his bracelets and signet or seal, as three certain marks of identification. The dying patriarch Jacob, when he had taken an oath from Joseph to bury him in the ancestral grave at Hebron, and thus shown his faith in the promise of God to give the Holy Land to his posterity, "worshipped [leaning] on the top of his *matteh*," for this is the true meaning of the word translated "bed" in Genesis, in the unpointed Hebrew, as Paul makes plain by his inspired quotation of the passage in Hebrews. The next mention of the *matteh* brings us to Sinai, for there at the burning bush Jehovah said to Moses, "What is that in thine hand? And he said, 'A *matteh*.'" This staff of Moses is frequently called "Aaron's staff," to whom, both as the eldest son and the priest, we have seen that the *matteh* would naturally belong. This in the hands of Moses was the wonder-working rod by which the *mattehs* of Pharaoh's magicians were swallowed up, and all the miracles in Egypt, at the Red Sea, and in the subsequent desert journey were wrought. For, at his first commission at the burning bush, God said to Moses, "Thou shalt take this *matteh* in thy hand, wherewith thou

shalt do [miraculous] signs." It is twice on this account called "the *matteh* of God," which is the Hebrew superlative for "the mighty *matteh*." It was by budding, blossoming, and bearing almonds, when laid up before Jehovah in the Tabernacle before the testimony [the ark], together with the twelve other *mattehs* belonging respectively to the heads of the twelve tribes, that this "mighty *matteh*" proved Aaron's priesthood; and from this miracle we learn that it was an almond wood staff. (Ex. iv. 17, 20; xvii. 9; Numb. xvii. 1-10.)

In Psalm cx., which our Lord tells us speaks of Himself, He is represented as Zion's King and Zion's Priest, for there, we are told, He is "to rule in the midst of His enemies," and that ruling is to be from the eternal throne, seated at Jehovah's right hand, and also that He is to be "a Priest for ever after the order of Melchizedek." Of this Royal Priest, this "Priest upon His throne," we read, "Jehovah will send Thy mighty *matteh* out of Zion." But this *matteh*, or "ancestral staff," as we have seen, marks the priest as well as the prince, and that prince one of lineal descent. It is here, therefore, most fitly said to be given to Him Who is described as combining in His Person both offices, and as being the promised prince of David's direct line.¹

Thus, too, it is prophetically intimated that, just as Aaron's High Priesthood was proved by his "mighty *matteh*" coming to life on the third day, after being laid up before the Lord, so Christ's High Priesthood would be proved by a still more wonderful miracle, namely, by His own body coming to life again on the third day after being laid up before the Lord in Jerusalem.

¹ In the author's *Palestine Explored*, 13th edition, pp. 152-80, J. Nisbet and Co., full proof is given of this interesting discovery of the meaning of *matteh*, and the full light it throws on several obscure passages.

**“ A House of Hair ”—
Interior of
Bedaween Tent**



“A House of Hair”—Interior of Bedaween Tent

A *BEDAWEEN* tent, or, as these Arabs call it, “a house of hair,” is made of a very strong coarse sackcloth of goat’s hair naturally black, or of camel’s hair dyed black or very dark brown. The women spin the hair and weave it into cloth about twenty-seven inches wide. This tent cloth is quite waterproof and possesses the property of absorbing the sun’s rays, and so these tents are much cooler than the white canvas tents of European travellers. With constant rough wear and exposure to all weathers, this black sackcloth soon comes to have a very poor, dark, dirty appearance; and hence the powerful contrast in the Song of Songs between the bride’s low estate in herself and the glorious robe with which her kingly bridegroom provides her:—

“Daughters of Jerusalem,
Dark am I and comely,
Like tents of Kedar,
Like curtains of Solomon.” (Cant. i. 5.)

The tent is in the form of a parallelogram. To stretch and support it, rough, strong poles of various sizes are put upright beneath the hair cloth, usually nine in number, placed in three rows across the width of the tent, but sometimes these “pillars” are as many as twenty-four. The highest part of this “house of hair” is about seven to eight feet, sloping down from a ridge running along the centre, after the form of the inclined roof of a house. The lengths of hair cloth are generally sewn together so as

to obtain sufficient width of tent covering, but sometimes they are pinned together with small hard-wood pins, the "taches," mentioned as connecting the Tabernacle "curtains of goat's hair," to "join the tent to be one."

The Apostle Paul and Aquila and Priscilla, his wife, were tent makers, and it was by working at this trade that the great Apostle of the Gentiles maintained himself at Corinth. But the tents he made were, in all probability, the canvas tents of Roman soldiers and those of a similar kind used by townspeople.

In setting up a *bedaween* tabernacle "cords," or "ropes," are used, attached at one end to the edge of the cloth and having a loop at the other, through which the tent-peg is passed and then driven into the ground. When the tent is large and heavy, longer cords and stronger tent-pegs are required to keep it in position. Thus Isaiah, speaking words of encouragement to Zion, cries,

"Enlarge the place of thy tent,
Lengthen thy cords,
And make thy tent-pegs strong." (Isa. liv. 2.)

The word I have rendered "tent-pegs" in the Hebrew, *yathaid*, like the similar Arabic *wataid*, bears this technical meaning in almost every place where it occurs. These tent-pegs, or stakes, are of hard wood, about two to three feet long, and are driven into the ground by a huge mallet with a head about three feet long and about eighteen inches in circumference. These are seen lying on the ground in the front of our picture.

The prophet Zechariah declares that there shall come

"out of him [Judah] a tent-peg," (Zech. x. 4.)

a title of Messiah, for the tent-peg *yathaid* here stands by synecdoche, the part put for the whole, for "a sure abode,"

or “dwelling-place.” Ezra, using the same trope, says, of the return from Babylon to Jerusalem, that Jehovah had given them “a tent-peg in His holy place,” that is, “a dwelling-place in the holy city.”

Thus God declares of Messiah:—

“I will fasten him as a tent-peg in a sure place.” (Isa. xxii. 23.)

The ruin of a tent is graphically described in the words:—

“All my cords have been broken.” (Jer. x. 20.)

The tent of the sheikh, or chieftain, stands in the centre of the camp, and is sometimes 120 feet long. The other tents are pitched round it, often in a circle or semicircle, but in the case of large camps in a square form, the rows of tents being straight lines with street-like spaces left between them. Thus, in the camp of Israel in the wilderness, the tent of their Great Chief, Jehovah, the Tabernacle, occupied the centre; and the enormous camp around, which could scarcely have been less than 200,000 tents to house the 2,000,000 of Israel, was rectangular. The name in Arabic given to such *bedaween* encampments is *dowar*, but in the Hebrew Bible they are called *hatzeer* or *hatzair*, meaning “court,” or “enclosure,” though this name is also given to villages, and frequently applied to the “courts” of the Tabernacle and the Temple. We read, in Genesis, these are the sons of Ishmael, and “these are their names by their camps [*hhatzaireem*]”; and Isaiah speaks of

“The wilderness . . .

The camps [*hhatzaireem*] Kedar dwells in.” (Isa. xlii. 11.)

In the case of an ordinary *bedaween* tent there are two apartments; one of these, the smaller, closely curtained off all round, is for the women, and the other for the men.

This last is always open down one side. The men's part is on the right-hand side of the tent and the women's on the left, and the only entrance is the open side of the men's part. Both of these divisions, amongst the well-to-do, have carpets, cushions, and the camel's huge and heavily upholstered pack saddles lying on the ground to furnish seats. Thus Rachel sat most naturally, as upon a couch, on "the camel's furniture" under which she had hidden the teraphim, the household gods, she had stolen from her father. (Gen. xxxi. 34.)

The men's part is the reception room, the place of public entertainment; but the women in their private, curtained-off part of the tent, the *hareem*, can hear, and often, by peeping over the dividing curtain, as in our picture, can see what is going on in the men's part. Thus Sarah, though unseen, would hear Abraham's angel guests' announcement that she should have a son. (Gen. xviii. 9-15.)

The *kefeeyeh*, or large square silk handkerchief, generally red, yellow, and chocolate coloured, with strings ending in tiny silk tassels, which forms a *bedawee's* head-dress, is a distinguishing mark of his costume. As will be seen in the case of the younger man in the picture, whose back is turned to the beholder, it is often arranged in a very picturesque way, so as to give the appearance of two small horns, one on each side of the head. The rope of camel's hair, sometimes two inches in diameter, which, placed twice round the head, binds on the *kefeeyeh*, is said to be a preservative from sunstroke.

Another distinguishing mark of the *bedawee* is the sleeves of his *kamise*, or white cotton shirt, for these are long and very wide, coming to a point at the end, and extending quite a yard beyond the length of his arm, whereas the sleeves of the *fellahh's kamise* are much shorter and not so wide. When the *bedawee* is engaged in work or preparing for war, he ties

these long sleeves together in a knot, and throws them over his head on his neck out of the way, which leaves his arms bare and free. Hence the graphic allusion:

“Jehovah hath made bare His holy arm,” (Is. lii. 10.)

that is, stands prepared to fight for and to protect His people.

The huge, gipsy-like cooking-pot is heated by “a fire of thorns,” or else by a fuel of dried camel’s or cow’s dung. Sometimes it is hung by a chain below an iron tripod stand, and sometimes it is stood over a rude improvised hearth of several large stones. In this pot, meat—when it can be had—is stewed to excess, as it is always eaten directly it is killed, and is consequently very tough. Thus, in the desert, food consists very largely of broths or soups, the “pottage” of our Bible. The Arabs are very skilful in the production of these soups, for which they employ not only garden vegetables, but also a great variety of wild plants. Jacob, we are told, “boiled a boiling,” that is, “made a fine, or elaborate, boiling”; and, from its being called “that red, red [boiling],” there is little doubt that it was the delicious Eastern preparation, so rich in food value, red lentil soup, for it would seem to be referred to afterwards as “pottage of lentils,” representing to the famished and reckless Esau as substantial and tempting a dish as a joint of roast beef would be to us! The usual fare of the *bedaween* is *ayesh*, flour made into little balls of paste, floating in sour camel’s or goat’s milk.

It is deeply interesting to notice in this connection that David, in Psalm xlii., which bears every mark of being written during his desert life in the wilderness of Judea, says,

“My tears have been my food [*lehhem*] day and night.” (Ps. xlii. 3.)

To an English ear this metaphor sounds strained and unnatural. “Tears,” it would seem to us, might indeed have been called by David his drink; but that they should be said to be his “bread,” or “food,” seems at first sight very

inappropriate. But it will be seen that the liquid nature of so much *bedaween* food makes the figure very accurate and powerful.

The nature of the *bedaween* tent throws a flood of light on one of the gravest difficulties of the Old Testament, the killing of Sisera by Jael, the wife of Heber the Kenite. Even sound Evangelical commentators have not hesitated to denounce this act as one of cruel treachery and deliberate murder; yet the inspired prophetess by whom God gave deliverance to Israel highly eulogises Jael's conduct! Among the nomad tribes of Palestine and the surrounding deserts the rites of hospitality are peculiarly sacred and inviolable. Base beyond description would that wretch be accounted who, having entertained a stranger in "a house of hair," afterwards took his life when he laid down to rest. The whole incident has given painful disquietude to countless tender consciences; but viewed in the light of Palestine life, a perfectly natural and satisfactory explanation at once appears. Sisera, flying for his life, after his sudden and crushing defeat, comes to Heber's tent at a time when, no doubt, all the men were away seeking spoil after the battle. The Canaanite commander-in-chief, armed and desperate, was seeking a place of safe concealment. He could not have found that in the men's part of the tent, for, as we have seen, it is always open on one side. Only in the women's part could he hope to hide. But, according to the unwritten, inexorable laws of *bedaween* life, the entering of the women's part of the tent by a man of another family is punishable with death. Instances are recorded amongst the Arabs of a defeated warrior having hidden himself in the apartments of women; but such a heinous breach of Eastern etiquette has in each case been followed by the sentence of death. It is true that she came out and invited him to enter, playing in this the part of a loose woman, instead of strongly resenting the outrage; but, dealing with a cruel, unscrupulous,

and now desperate man, who evidently showed from the first his determination to escape in this way, it was in all probability the only manner in which she could have saved her life. This woman, who was the daughter, wife, and possibly the mother of warriors, would, at a glance have taken in the situation, and realised her peril. It was no case of ordinary hospitality, as commentators have supposed, for first this would not be offered by a woman who was alone to a man; and, secondly, being offered, would with desert dwellers make the life of the guest inviolable by every principle of honour and justice. The insult and wrong done to Jael from the point of view of a *bedaween* woman was such that, in order to avenge her honour, her husband, or her brother, or some other male relative, would have been bound by the unwritten but inflexible code of Eastern law to take Sisera's life. Thrown into a position of great and sudden peril, in inviting him to enter her part of the tent—which he had evidently intended to do whether she had asked him or not—she had only acted under the pressure of fear and necessity and from the first with the sole intent of defending her life and reputation by tactics which every Arab woman would consider lawful—especially in a time of war. Thus the brave, outraged woman simply became the executioner of a sentence which in any case some male member of her family would certainly have been bound to carry out.

“Water he asked—milk she gave,

In a lordly dish she brought near butter-milk [*hhemah*].” (Jud. v. 25.)

This *hhemah* is the Arabic *leben*, that is, goat's milk made artificially sour with the butter left in it, the highly medicinal sleep-inducing preparation of milk which is always drunk by *bedaween*, served, as I have had it served to me, in a wooden bowl as big as a small hand-basin, truly “a lordly dish.” This *leben* is the preparation of lactic acid, of which we have recently heard so much as contributing to the splendid

28 **Everyday Life in the Holy Land**

health and extraordinary longevity of the Bulgarians. On one occasion, when suffering from much sleeplessness and nervous excitement, brought on by great fatigue, I partook of it very freely at a *bedaween* camp on the north of the plain of Sharon. So strong was its action that, after resting for half-an-hour, I could only with the greatest difficulty continue my journey on horseback, in consequence of the overpowering drowsiness that came over me. Indeed, my first impression was that the draught must have been drugged, so sudden and irresistible were its narcotic effects. Jael well knew that such a draught of *leben* would prove a potent soporific, and all the more so in the case of one unaccustomed to the beverage. Having thus pitted a woman's cunning against a man's strength and violence, as soon as he was fast asleep, she lost not a moment in punishing his crime with her own hands, thus being the executioner of a just sentence, which, as we have seen, would otherwise have certainly been carried out by the male members of her family. She took a *yathaid*, and with the hammer, or huge wooden mallet, she drove it through his temples, as she had so often driven such a tent-peg into the hard ground; for well she knew that he deserved to die a hundred deaths for the awful crimes that he and his brutal soldiery had committed in their occupation of "Jehovah's Land," in consequence of which they had made every highway impassable.

Thus, judged by the laws of desert life, she proved herself a veritable heroine. Now we can understand how the inspired prophetess Deborah, by whom the Lord gave deliverance to Israel, in her grand ode, prefaces a recital of this incident with words of the highest commendation:—

"Blessed above women be Jael,
The wife of Heber the Kenite,
Blessed let her be above women in the tent." (Jud. v. 24.

Shepherd and Sheepfold



Shepherd and Sheepfold

THERE are no pastures in Palestine as we understand them. Throughout the East grass is never sown or cultivated, and is never made into hay. Where we use hay, they feed with *teben*, "crushed straw," and give barley to horses instead of oats. It was just the same in Bible times, for we read that Solomon's officers provided his stables with "barley and crushed straw [*teben*] for the horses." The grazing grounds of the Orient are either the common, unenclosed arable lands round the village, the *sadeh*, at such time as they lie fallow, or the deserts which occur in and around all these lands. The rich, spontaneous growth of the *sadehs* affords good feed, and for a portion of the year the flocks can be kept on this supply. For two months in the spring they can be turned out upon those fields, which, being kept for summer crops, are not sown till late in April; and from July to October they can be transferred to the stubble lands from which the winter crop has been reaped. But these are not, strictly speaking, the proper pastures of Bible lands.

Such pastures invariably consist of lonely, unfenced, uncultivated desert hills and plains where no dwelling is to be seen, save the low black tents of the *bedaween*. They are no mere sand wastes, being covered in spring with a glorious wild growth—a sight of much brightness and beauty during February, March, and April—with here and there a shrub or stunted tree and a good deal of woody, persistent

growth for the rest of the year, during which they present a very barren appearance.

The usual word in Hebrew for "desert" or "wilderness" is *midbar*, from *dabar*, "he drove," because they are the places where the flocks and herds are "driven" for pasturage. This answers to the prairie-like "sheep runs" of our Australian bush. It is there called "a run," because there are no wild beasts or organised bands of sheep stealers, but "a drive" in Syrian deserts, because, owing to wild beasts and wilder men, the *bedaween* and brigands, the shepherd has to "drive" them, be constantly with them for protection, and drive them home again to the shelter of their fold. Hence we read in the Old Testament of the "pastures of the desert," that is, "desert pastures." (Ps. lxxv. 12; Isa. xxxii. 14; Joel i. 18-20.)

Our picture shows a part of such a "pasture of the desert," seen in the hot season, with a Palestine shepherd in the foreground. Observe his *shaivet* or *shevet*, the oak club, rendered "rod" in our Versions. The dangers of wilderness pastures have always called for this weapon of offence. It is borne by the Eastern shepherd as well as a staff or crook.

In allusion to the purpose of protection for which this formidable weapon is employed, the prophet Micah, calling upon Jehovah to come to the deliverance of His people Israel, cries,

"Shepherd Thy people with Thy club,
The flock of Thine inheritance." (Mic. vii. 14.)

There is another very interesting allusion to the use of this club, where we read,

"I will bring you out from the peoples,
And assemble you from the lands
In which ye have been scattered. . . .

And I will bring you into the wilderness of the peoples, . . .
 And I will cause you to pass under the club [*shaivet*]: . . .
 And clear out from you the rebels,
 And those transgressing against Me :
 From the land of their sojournings I will bring them out,
 And they shall not come into the land of Israel." (Ezek. xx. 34-38.)

This metaphor of "passing under the club" receives light from Leviticus xxvii. 32: "All the tithe of the herd and of the flock—all that passes by under the club—the tenth is holy to Jehovah." It was the way of taking the tithe of sheep and cattle. As Jewish writers have recorded, it was usual, when the tenth was being taken, to bring all the animals together and place them in a pen, or in the sheepfold, such a fold as is shown in our picture. They were then allowed of themselves to pass out one by one through the narrow entrance, where the shepherd stood with his club, the rounded head of which was dipped in a bowl of colouring matter. As the beasts came out—thus themselves arranging the tithe with perfect impartiality—he let the rounded head of the club fall on every tenth, marking it with a spot of colour; and those thus branded were taken for the purpose of slaughter as sacrifices. Here we have in Ezekiel the gathering together of Israel out of the countries where they are now scattered, and at the same time the purging out from among them of the rebels, both strikingly set forth by this illustration of gathering together a flock to take out of it the tithe. It should be borne in mind that sheep and goats in the East are kept almost entirely for their milk and wool, and are never killed to be eaten except in the form of sacrifices.

Thus "passing under the club" implies the two purposes for which Israel are yet to be restored—first, a final and purifying judgment; and secondly, their conversion as a

nation, and their complete and glorious restoration to Emmanuel's land. For the passage closes with the promise—

“For in My holy mountain,
In the mountain of the height of Israel, saith Jehovah,
There shall all the house of Israel serve Me,
All of it in the land—there I accept them. . . .
With sweet fragrance I will accept you, . . .
And I will be sanctified in you
Before the eyes of the nations.” (Ezek. xx. 40, 41.)

The shepherd is seen holding in his hand a sling, such as he makes himself. These slings serve very much the purpose of sheep-dogs with us, in rounding up the sheep and keeping them together. The shepherds are very skilful in the use of these weapons, and when they see one of the flock straying too far they cast a stone, often to an immense distance, but with so sure an aim as not to hit the sheep, but to let the missile strike the ground near enough to thoroughly frighten the animal and so bring it back. As these slings are in constant use, shepherds of all men are most expert slingers. When, therefore, David the shepherd boy, who was evidently proficient above most in the use of this truly formidable weapon, advanced so boldly upon Goliath he was justified in the hope of victory; for at close quarters such a stone received on the forehead would stun the strongest man. As to accuracy of aim, we read, that of Benjamin, “there were seven hundred chosen men, left-handed, every one could sling stones at a hair's breadth and not miss,” which, though, no doubt, the rhetorical trope of hyperbole, or exaggeration, as common in Holy Scripture as it is in the speech of the East to-day, denotes a degree of marksmanship, at a short range, equal to that of an expert rifleman. (Jud. xx. 16.)

Slingers formed a regular corps in Eastern armies, specially in the army of Israel. We read, in the attack on

Moab, that at the city of Kir-hareseth "the slingers went about it, and smote it." King Uzziah prepared for his "army of fighting men" amongst shields, spears, helmets, bows, etc., "stones for slinging," which are mentioned as distinct from the "great stones" he had for catapults. These sling stones are always "smooth stones" taken from the rough torrent beds, where they have been ground smooth, and kept in the shepherd's "scrip," or "small leather bag." A regiment of slingers could always be got together from these stalwart shepherds, who, from the nature of their calling, are some of the strongest, bravest, and most self-reliant of men.

The short, reversible sheepskin jacket the shepherd is wearing, called in Arabic *furweh*, is peculiar to the *fellahheen*. This poor, rude garment—sometimes made from the skin of a goat—though, like all other clothing of men and women in the East, picturesque in its way, is one of their roughest features of dress, and a mark of poor working men. It seems to be for this reason alluded to by the Apostle Paul in his letter to the Hebrews—the Palestinian Jews—when, telling of the trials of believers under the Old Covenant, men "of whom the world was not worthy," he says, of the poverty and distress to which persecution brought them, "they went about in sheepskins, in goat-skins, being destitute, afflicted, evil-entreated." (Heb. xi. 37.)

The sheepfold is here shown, a simple structure, the enclosure wall of which is a *jedar*, a wall peculiar to the Palestine mountains, formed of rough, shapeless stones, the waste of the quarries, laid skilfully together, the large pieces outside and the small within. A *jedar* is about three feet wide at the base, tapering up to about one foot wide at the top, and from four to eight feet high. No mortar of any kind is used, the jagged, irregular stones being laid so as to fit closely and firmly together. No

foundation is dug, the *jedar* resting on the smoothed surface of the ground. This is undoubtedly the *gadair* or *geder* of the Hebrew Bible, for the hard "g" of Hebrew always becomes the soft "j" in similar Arabic words. The feminine form *gedairah* is generally used for "folds" for sheep, just as the Arabic form *jedarah* is to-day; showing that in ancient times, as now, they consisted largely of these loose, unmortared walls. (Numb. xxxii. 16; 1 Sam. xxiv. 3.)

They have no door, the one entrance being a narrow opening in the wall. Here, when guarding the sheep at night, or admitting or giving them egress by day, the shepherd takes his place, and, quite blocking up the entrance, is himself virtually the door; and this, surely, is the allusion of our Lord when, speaking of the fold of His sheep, His flock the Church, He says, "Amen, amen, I say to you—I am the door of the sheep . . . I am the door: through Me if anyone come in he shall be saved, and he shall come in and go out, and find pasture."

Aqueducts are, and always must have been, very common and familiar objects in the Holy Land, where the scarcity of springs and perennial streams, the entire absence of rain for some seven continuous months of cloudless heat all day, and the universal and extensive practice of horticulture render them so necessary. Ruined remains of such aqueducts are everywhere to be met with throughout the country, some of a most costly and elaborate kind. It is therefore almost certain, first, that the inspired writers must have alluded to these precious water channels; and secondly, that in the primitive, rich, precise Hebrew of the Old Testament there must be a special technical term for them. Now there is a word which our translators have clearly misunderstood, *apheek*, from the root *aphak*, "restrained," and which occurs in the names of places, as *Aphaik*, near Bethhoron, and the feminine form *Aphaikah*, near Hebron,

spelt in our versions *Aphek* and *Aphekah* respectively. Though the word only occurs nineteen times, it is rendered by no less than seven different terms in our Authorised Version, and the one used most frequently (ten times), "river," cannot possibly be its true sense. But the meaning "aqueduct" gives the true rendering in every case, the pipe, or channel, that constrains or forces a stream of water to flow in any required direction; though *apheek* appears in some cases to be applied by way of metaphor to the natural subterranean channels which supply springs, and the narrow, rocky, aqueduct-like beds of some mountain streams.

Thus in our Authorised Version it is said of *behemoth*—the "hippopotamus"—

"His bones are strong pieces of brass," (Job xl. 18.)

which has no appropriateness of any kind, whilst there is no conceivable reason for rendering *apheek* "strong pieces." But the boldness and beauty of the hyperbolic figure appears at once if we translate it properly, "His bones are aqueducts of copper," hardened copper, the strongest metal of the ancients, answering to our steel.

This explanation gives new and specially forceful meaning to the opening words of Psalm xlii. These are literally :—

"Like the hind pants [or 'brays'] over the aqueducts [*apheekaiymayim*],

So pants my soul after Thee, O God."

In both our Versions it is rendered "panteth after the water brooks." But a deer would not "pant" or "bray" for water if it were standing over an open stream. The whole force of the simile is lost in our English Bible. This psalm bears marks of being written at the season when David was compelled to fly from Jerusalem by Absalom's

rebellion. Away on the mountains of Gilead, yet in sight of the sacred region of Zion, which he could look down upon but could not reach, he is lamenting the inaccessibility of those spiritual privileges, precious as "living waters," which he had enjoyed at the Tabernacle at Gibeon, only five miles away from his home in the Holy City, as well as at that Tabernacle he had made for the Ark in Jerusalem itself, at which he had arranged continual services. "He thirsts after God, and longs to taste again the joy of His house, like the parched and weary hind, who comes to a covered channel, conveying the living water of some far-off spring across the intervening desert. She scents the precious current in its bed of adamantine cement, even hears its rippling flow close beneath her feet, or perchance sees the living water through one of the narrow air-holes; and, as she realises the inaccessibility of the draught, she lifts up her head in her anguish and 'brays over the aqueducts.'"

This scene is shown in the centre of the picture.

**Leopards in
“The Pride of Jordan”**



Leopards in "The Pride of Jordan"

THE Jordan valley, a great volcanic cleft, is one of the most remarkable features of the Holy Land. It is the continuation southward of the seismic rent that in remote ages clove the huge mountain mass to the north into the parallel ranges of Lebanon and Anti-Lebanon. Throughout its entire length it lies below the level of the Mediterranean, and at its southern end reaches a depth of some 1,300 feet below sea level—by far the deepest spot on earth. The Jordan takes its name from the rapid fall of the valley, for the word means "the descender," "the rushing river," and, though the length from its rise at the foot of Anti-Lebanon to its fall into the Dead Sea is only $103\frac{1}{2}$ miles, in its wandering course it is some 250 miles long. Shut in and bounded by lofty hills, the ranges of Judea, Benjamin, Ephraim, and Galilee on the west, and the still loftier mountains of Moab, Gilead, and Bashan on the east, unreached by the cool, moisture-laden breezes from the Mediterranean Sea, it is a very hot region, more especially towards the south, where it ends in a rudely circular plain at the north of the Dead Sea, measuring eight miles from north to south and more than fourteen miles across, with Jordan in the centre, called in Scripture the *kikkar*, or "round plain," and the "round plain [*kikkar*] of Jordan." Close under the hills on the west of this "round plain" is the site of Jericho, with Gilgal two miles nearer the Jordan; while at the east of it are the ruined sites, recently identified, of the five "cities of the round plain [*kikkar*]," Sodom,

Gomorrah, Admah, Zeboim, and Bela, afterwards called Zoar, standing on rising ground at the foot of the mountains of Moab.

The valley of the Jordan is called by the Arabs the *ghor*. In the Hebrew Bible the same region is called '*arabah*', though all the Scripture allusions to it refer to the southern part, the *kikkar*, or its immediate neighbourhood. '*Arabah*' means "dry plain or valley," a good description of this deep, hot, close, arid vale, in the southern end of which rain rarely falls, though the greater part of it was formerly a scene of the utmost fertility owing to copious irrigation from springs at the foot of the mountains on either side, and from aqueducts supplying water from the upper reaches of the river. When Lot looked upon it from a high hill between Bethel and Hai, he "beheld all the round plain [*kikkar*] of Jordan, that it was irrigated [literally, 'drinking'] all of it, before Jehovah destroyed Sodom and Gomorrah, like a splendid garden [literally, 'a garden of Jehovah'], like the land of Egypt, in thy going to Zoar," that is, up to the very foot of the mountains of Moab. (Gen. xiii. 10.)

Down the centre of the valley runs a trench, a valley within the valley, about thirty feet to fifty feet below the rest, with a breadth varying from a quarter of a mile to a mile, which is a true wilderness, absolutely waste and dry during the hot season, as are the white marl cliffs which bound it on both sides; and there is every appearance of its always having been the same. This explains Josephus' statement—so much at variance with what he tells us of the '*arabah*' at large—that the Jordan flows "through a desert." This deep, barren trench is called by the Arabs the *zor*, or "throat," that is, "the throat of the river," to distinguish it from the rest of the valley, the *ghor*, which rises on each side, in most parts some thirty feet above it.

Down the centre of this lower part of the valley the

Leopards in "The Pride of Jordan" 43

Jordan flows, very swiftly, with endless snake-like windings, quite a small, insignificant, turbid, coffee-coloured stream, for some nine months of the year. Well might Naaman, a proud, unconverted man, when told by the prophet to go and wash in Jordan, cry of those wide, pure, crystal streams that still irrigate the plains of his Syrian home, "Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel?" But Jordan is considerably wider when, about April, the snows of Anti-Lebanon begin to melt, and pour a flood down the river for some two or three months, for to this day "Jordan overflows all its banks all the time of harvest." But even then it is only about seventy yards wide. (2 Kings v. 12; Josh. iii. 15, iv. 18; 1 Chron. xii. 15.)

Partly in consequence of this overflow, and partly owing to the great heat—it is sometimes 100° Fahr. in the shade here as early as April—on each side of the river there rises a rich sub-tropical jungle, tangled thickets of trees, shrubs, and creepers, conspicuous amongst them the elegant Jordan reed (*Arundo donax*), from twelve to fifteen feet high, gracefully waving its immense panicle of plume-like white blossom, "so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position"—"the reed shaken by the wind," which our Lord implies was a striking feature of natural beauty on the banks of the Jordan, flowing through its "wilderness," where John was baptising. Itself a lonely jungle, and situated in the midst of a desert, it is naturally the lair of wild beasts, and so it must have been in ancient times.

This annually irrigated rich wild growth, one of the most luxuriantly verdant sights to be met with in Western Palestine, the beauty of which is greatly enhanced by contrast with the wilderness tract that surrounds it, was well called in Bible times "the pride of Jordan." The Hebrew word "pride"

44 **Everyday Life in the Holy Land**

here, *ga-on*, occurs some forty-six times in the Old Testament, and is translated in every instance in our Authorised Version with the signification of "pride." Thus our translators have rendered it in Zechariah:—

"The pride [*ga-on*] of Jordan is spoiled." (Zech. xi. 3.)

Speaking of the Chaldean invasion of Edom, Jeremiah says—

"Behold, he shall come like a lion from the pride of Jordan." (Jer. xlix. 19.)

Lions, it is true, no longer infest the jungle on the banks of Jordan, but to this day bears, leopards, hyenas, wolves, jackals, and wild boars find comparatively undisturbed lairs here, and they could hardly secure a warmer or more suitable dwelling-place. Some have supposed, owing to the mis-translation of our Authorised Version, "the swelling of Jordan," that the allusion is to the lion's being driven out at harvest time, when the river overflows its banks. But this is a misapprehension, for at such time, even in the highest floods, miles of this dense cover are not under water, and it is not a fact that any wild beasts are necessarily driven out into the country at that season.

It will be seen the explanation I give is in complete accordance with the obvious meaning of the same bold figure, employed by Jeremiah in another well-known passage:—

"For thou hast run with the footmèn,
And they have wearied thee.
Then how wilt thou fret thyself with horses?
And in a land of peace where thou hast trusted
[They have wearied thee].
Then how wilt thou do in the pride of Jordan?" (Jer. xii. 5.)

Here "the land of peace," that is, "the peaceful land," the safe place of human habitation is finely contrasted with

Leopards in "The Pride of Jordan" 45

"the pride [*ga-on*] of Jordan," the tangled, pathless jungle along its banks, the haunt of wild beasts!

Our picture shows "the pride of Jordan" seen at even-tide on a short reach of the river. In the foreground are two leopards stalking a roebuck and a gazelle that have come down to drink at a watering-place. The leopard, or panther, the *namar* or *nēmar* of the Hebrew Bible, the *nimr* of the Arabs, is a very powerful beast of prey, "but little smaller than the Asiatic lioness, and occupying the same place in the economy of nature that the Bengal tiger does in India." The names of places, such as Beth-Nimrah, "house of the leopard," near the Jordan, probably at the stream now called by the Arabs *Nahr - Nimreem*, "river of the leopards," and the "mountains of the leopards," show that this fierce feline was formerly common in the Holy Land. "Mountains of the leopards" is very suggestive of this animal's constant habit of spending the day sunning itself on the crags of lonely, inaccessible cliffs on the summits of mountains; unlike the lion, which keeps always on the low, hot plains. At night the leopard stealthily descends, and hunts in the valleys and plains for its prey, travelling in this way sometimes as far as thirty miles in a night.

It can be recognised at a glance by its yellow spots ringed with black, which gave it its Hebrew name, *namar*, "spotted"; for, as the prophet cries—

"Does an Ethiopian change his skin, or a leopard his spots?" (Jer. xiii. 23.)

It is taken as a type of fierceness in that picture of the millennium, where we read, "The leopard shall lie down with the kid." Nor could any animal be fitter for the purpose of portraying savage strength than the leopard; for every other wild beast seems to fear it, and the night

when a leopard is about is ominously still, for no other "beast of the open land [*sadeh*]" moves or cries! Fortunately it only remains in one spot three nights, and then seeks other hunting-grounds; and darkness in the desert is again noisy, to the immense relief of shepherd and sheep, who know only too well why the wild boar has ceased to tramp, the hyena to scream, the wolf to bay, and the jackal to yell, preferring to fast rather than run the risk of falling a prey to the dreaded *nimr*.

The cunning and perseverance of this animal cause it to be feared as much as its strength and fierceness. Crouched like a huge cat, it will lie motionless for hours, waiting at the entering in of a village or at some watering-place, until its prey comes within striking distance, when, with one huge bound from an almost incredible distance, in a flash—for the leap of a leopard is swifter than that of any other mammal—it is on the back of its victim, and is strangling it by burying its fangs in its throat.

In allusion to this dangerous habit of waiting for its quarry, the prophet cries—

"A leopard shall watch over their cities." (Jer. v. 6.)

While the Most High Himself declares of His sinful people Israel, in words of awful significance—

"Like a leopard by the way I look for [them]." (Hos. xiii. 7.)

Its swiftness also forms a Scriptural figure, for in Hab. i. 8 it is said of the efficient mounts of the Chaldean cavalry, "Their horses are swifter than leopards." For this reason a winged leopard is chosen, in the vision of successive Gentile dominions, to image Alexander the Great and the Greek empire, because, swift as a panther's spring upon its prey, the Grecian commander conquered the world in thirteen years, a feat of arms unparalleled in history. (Dan. vii. 6.)

**“Through the Valley
of the
Shadow of Death”**



“Through the Valley of the Shadow of Death”

WE have seen that the principal pastures of Palestine are what the Scriptures call “the pastures of the wilderness,” that is, “desert pastures.” These dry, barren spots, peculiar to tropical and sub-tropical climates, are unlike any regions in North-Western lands—lonely, unfenced, barren, uncultivated rocky solitudes, where shepherd and sheep are exposed to the double danger of wild beasts and wilder men. To understand the numerous Scriptural references to pastoral life, the perils to which it exposes, and the courage for which it calls, the strange characteristics of Oriental pasturage must be fully realised. Indeed, in the matter of pasture we have one of the strongest of all the countless contrasts between the East and the West; for whereas, with us, pastures are for the most part carefully cultivated, fenced round, separated into small fields, situated in safe and settled districts, without any of the ground left bare, evergreen, always in the neighbourhood of water, and apart from all danger—the deserts, which form the ordinary pastoral ground of Bible lands, are in all these respects the very reverse. I have shown at length in *Palestine Explored* what a flood of light this throws on the otherwise obscure and inexplicable Scriptural allusions to shepherd life. “These wildernesses abound, for the most part, in caves and hiding-places, which render them the more insecure, since such of these spots as can be easily defended are still, as in the days of Saul, from time to time the resorts of bands of reckless and desperate outlaws,

answering to the brigands of Southern Europe. No dwelling is to be seen there for a distance of many square miles, save the low black tents of almost equally lawless *bedaween* Arabs, 'whose hand is against every man,' that is, who are a powerful organised confederacy of robbers. No cultivation is attempted, and the bold shepherd alone, of all dwellers in town or village, frequents the spot.

"Such an ordinary sheep run, or rather, as we have seen it is in the Hebrew Bible, 'sheep drive,' the wilderness of Judea, extends for fifteen miles from Jerusalem to Jericho, and stretches away south for some forty miles, with an average breadth of ten to twelve miles; and, though traversed at the north end by an important highway, was, and still is, a very dangerous place. The outlaws and the nomad and semi-nomad *bedaween* Arabs, who wander, like David and his exile band wandered, over these wild wilderness pasture lands of Eastern Judea, are seldom so scrupulous as the followers of the future king of Israel. When the son of Jesse sent to Nabal, who fed his sheep at Carmel, the modern *Kurmul*, some eight miles south of Hebron, on the border of this same Judean wilderness, to ask for the customary *backsheesh*, or 'present,' at shearing time, he did so on the following grounds:—'Thy shepherds who were with us, we hurt them not, neither was there ought missing to them, all the days they were in Carmel.' Inmates of some other similar camps would not have been so forbearing, and the occasional presence of such wanderers in all the principal pastures explains the stalwart shepherd's need for a weapon of defence.

"Wild animals or 'beasts of the field' constitute perhaps a still greater danger. These to this day infest all the pastures. The screech of the hyena and the yell of the jackal till quite recently were heard around the very walls of Jerusalem. Fierce Syrian bears and powerful

“The Valley of the Shadow of Death” 51

leopards, including the dreaded cheetah, or hunting leopard, prowl in the less frequented parts. The lion is now never met with west of the Jordan, but was once the terror of the deserts of the land of Israel. . . . Huge birds of prey, with the formidable lammergeyer (the ossifrage) at their head, still hover above the deserts, out of sight at ordinary times, but ready with lightning speed to swoop down on the faint amongst the flock; or even to do desperate battle on the edge of some precipice with the shepherd himself. Hence the obvious need for his being armed; and, as we have seen, the principal weapon which he carries, indeed often the only one beside a sling, is the club, or bludgeon.”¹

This club, the *shaivet* or *shevet* of the Hebrew Bible, the *naboot* of the modern Arabs, is a very formidable weapon in the hand of a stalwart shepherd. It is generally made of oak from the woods of Bashan or Gilead. It is about two feet long, with a huge rounded head, into which are driven a number of heavy iron nails. It is easily attached to the shepherd's leather belt, or girdle, by a noose of cord passed through a small hole in the end by which it is grasped. It hangs in this way from the girdle during the day, when he carries the staff or crook, called by the Arabs *assayah*, in his hand; for this staff he employs on behalf of the sheep, pointing them the way with it, using it to rescue them from danger, to rule the stragglers into order, and at times to administer needed chastisement to the disobedient. But at night, thrusting the staff down his back under his *kamise*, or cotton shirt, and taking the club from his girdle and twisting its cord noose, like a sword knot, twice round his wrist, so that if it is struck out of his hand in a fight it will not be dropped, he stands prepared to do battle with *bedaween* or bear, and

¹ *Palestine Explored*, 13th edition, pp. 259-62.

ready as a "good shepherd" to "lay down his life for the sheep." (John x. 11, 15, 17.)

It is in the light of this environment that we must read all Bible allusions to shepherd and sheep life, and notably the Twenty-third Psalm, in which David, the whilom shepherd boy, so vividly describes Jehovah's care, under the allegory of a shepherd's watch over his flock. It has been hitherto supposed that the allegory ends at the fourth verse, but surely this is a mistake. In the words, "Thou preparest a table before me in the presence of mine enemies," "table" stands, by an unmistakable and familiar metonymy, for a "meal," and shows how food is found for the flock though surrounded by formidable desert foes. In the same way, "Thou anointest my head with oil" alludes to the medicinal remedy which each night the good shepherd, before folding the sheep, applies to any wounds or bruises they may have received during the day; "head," the part, being put by synecdoche for "the whole body"; just as the words "My cup runneth over" refer to the shepherd giving, at the same time, a good long drink out of a large wooden bowl, which he has by his side ready for the occasion at this evening hour, to those of his charge who are faint and weary.

Our picture illustrates Psalm xxiii. 4:—

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for Thou art with me,
Thy club [*shaivet*] and Thy staff [*mish'eneth*], they comfort me."

The word for "valley" here is *gay*, the Arabic *jye*, a "deep ravine" or "gorge-like glen." The wilderness of Judea abounds with such ravines. "The *gay* of the shadow of death" is the genitive of character for "the very dark ravine or gorge." Sometimes these rocky glens have for their sides precipitous cliffs, rising on either hand to a

“The Valley of the Shadow of Death” 53

height of 800 feet, whilst their bottoms are in some parts scarce three yards wide, and even in daylight are dark and gloomy. Woe to the strayed sheep caught by wild beasts alone in such a perilous place!

The figure here of “the very dark ravine” does not, as so many commentators have supposed, specially signify the dissolution of the body, although the words may be thus applied. It would appear more properly to mean any time of dire temptation or persecution, any season of gloom, or imminent danger, and rather applies to life than death. “The figure—a very familiar one to the dweller amid the fastnesses of Judea, and one which must have stamped itself with indelible force upon the mind of David, the whole of whose earlier life was passed among such surroundings—is that of a dark, rocky defile, where the path narrows, the cliffs almost meet towering overhead, and where the trembling sheep, lost upon the mountains, is peculiarly exposed to the assaults of enemies. Places of this kind occur repeatedly in the gorges with which the wilderness pastures abound, and the well-known going down from Jerusalem to Jericho affords several striking examples. Huge hyenas, deadly foes to the flock, which hunt at night in small packs, some going before and some waiting behind, easily entrap the sheep in these gloomy gullies. David, therefore, when declaring his fearlessness, what time he was to go ‘through the very dark ravine,’ is, by a bold and beautiful metaphor, expressing his confidence in Jehovah’s protection in every time of danger.”¹

The “club and staff” of the shepherd are very beautiful figures of the twofold Divine care: “The staff” or “crook” for “the sheep of His pasture,” “the club” for their foes—“the club” His might, “the staff” His mercy, both alike necessary for our preservation in this wilderness

¹ *Palestine Explored*, 13th edition, pp. 265, 266.

world. Thus pregnant now with meaning are those words of the shepherd psalm, "Thy club and Thy staff, they comfort me."

In view of this aspect of Eastern pastoral life it is very important to notice that the words *ra'ah* in the Old Testament, and *poimainein* in the New, should not be rendered "feed," but, rather, "shepherd," that is, "do all that is involved in the office of an Eastern shepherd," which is mainly the protection of the sheep. Thus, in Micah,

"Shepherd [*ra'ah*] Thy people with Thy club [*shaivet*],
The flock of Thine heritage," (Mic. vii. 14.)

means drive out their foes and bring them back to their land, as we learn from the following verses. So the proper reading of Psalm ii. 9 is—

"Thou shalt shepherd them with a club of iron [*shaivet-barzel*]."

This is true not only of the Good Shepherd, the Lord Jesus, but also of all ministers of the Gospel, all pastors of the Church, in every age. This was the force of the Master's words, "Simon, son of Jonas, lovest thou Me? . . . Shepherd My sheep." This was the significance of Paul's warning cry to the Ephesian elders: "Take heed unto yourselves, and to all the flock in which the Holy Spirit has made you overseers, to shepherd the Church of God [or 'the Lord'], which He purchased with His own blood. For I know this, that after my departing grievous wolves shall enter in among you, not sparing the flock." Here the "shepherding" chiefly refers to defending the flock courageously against their spiritual foes. We need pastors now of David's spirit. "Thy servant," he tells Saul, "has been a shepherd to his father among the sheep, and the lion came and the bear, and took a sheep out the flock, and I went out after him, and smote him, and delivered [it] out of his mouth."

**Interior of a
Fellahheen House
Early Morning in
Winter**



Interior of a Fellahheen House—Early Morning in Winter

THE position of the stable part of the one-roomed village house is here shown in the foreground. The black goat, the grey ass, and the little red ox have been driven by stress of weather into this lower, entrance part, for it is now winter. That this is the season may be further seen by the wood fire that is burning on the stone slab, the ordinary Palestine village fireplace, in the centre of the raised dais, where the family dwell. The rude stone steps leading from the stable floor to the dais are here shown, and the two mangers, one on each side, where the animals feed. These mangers are structures roughly built of wood, or, as in this case, hollowed in stone, where the crushed straw and barley that form the usual fodder are seen lying.

There can be little doubt that we have before us here just such a lowly bed as that wherein the infant Saviour was laid. We read that Mary "brought forth her son—the firstborn; and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn." "Inn" here must be either literal, and mean the whole inn, or else be the trope of synecdoche—the whole put for the part—that is, in this case, the whole of the inn put for that part of it where travellers lodge, for it has two distinct parts. The inn of the East, the modern *khan*, or *caravan-seray* (literally "caravan-house"), has a large open courtyard with empty rooms around it on two or three sides, where for a very small sum paid to the *khangee*, or *khan*

keeper, the traveller is allowed to lodge, bringing with him his own bed, table, stool, fireplace, fuel, food, etc., and camping in the bare apartment. The animals of his caravan—not only those ridden by himself, his family, and his servants, but also the sumpter beasts, often a large number, that carry his tents, travelling furniture, baggage of all kinds, and, if he is a merchant, his bales of goods—are tethered in the open central courtyard, or in some covered place set apart for this purpose, where the grooms and muleteers sleep. If all the rooms were full of travellers, this stable part would be crowded with strange animals. As there are no geldings in the East, many of these horses, mules, asses, and camels would be stallions, and the fights, stampedes, and confusion that would be constantly going on under these circumstances would render it an impossible place for Mary, or for the birth or cradling of her child.

Therefore, in all probability, the word “inn” must be taken literally, and the meaning be that the whole of the *khan* was full. There is no hint of a separate stable in a cave, as tradition teaches; and when the wise men from the East arrived they found “the young child with Mary His mother,” we are expressly told, in a “house” at Bethlehem. Unable to find accommodation in any part of the inn, and with all the Bethlehem houses thronged, they were thankful to find such poor shelter as the stable part of one of them could afford! Here doubtless the Saviour—thus from His earliest years on earth in deep disguise—was born, on a night towards the end of September, 8 B.C., and laid for comfort on the crushed straw in one of such mangers as are shown in our picture. But what must it have meant for a child to be born in such a place! No wonder it is “Luke, the beloved physician,” who tells of this! What a volume of meaning there is now in those simple words, which indicate how poor and afflictive from His first moments on earth were the surroundings of the incarnate Son of God: “She brought forth her son—the

firstborn—and wrapped Him in swaddling clothes, and laid Him in a manger.” (Luke ii. 7.)

When a child is born in the East it is washed in salted water and then swaddled. There is no doubt that the child Jesus would be treated in this respect like any other infant. Ezekiel strikingly alludes to this universal custom when, speaking of the kingdom of Judah, under the name of Jerusalem, and upbraiding it with the lack of proper spiritual nurture, under the figure of an infant neglected from its birth, he says, “Thou hast not been salted at all, and thou hast not been swaddled at all.” (Ezek. xvi. 4.)

The swaddling clothes of Palestine to this day consist of bands of white cotton or linen cloth about four to five inches wide and some five or six yards long. The child’s legs are laid together, and his arms by his side, and these bands are then wound round and round his naked body until it presents somewhat the appearance of a little mummy. A band is even passed under the chin and round the top of the head, by which the child is unconsciously taught the important lesson of keeping its mouth closed and of breathing through its nostrils. In our picture the swaddled babe is seen in the hammock-like cradle hung on the wall, so often used in these village houses. Imagination can hardly picture a lowlier state, and one of greater weakness and helplessness than such a swaddled *fellahheen* child laid in the rude manger of such a humble abode!

The *fellahhah* in our picture is seen sitting “behind the mill,” the attitude taken in the grinding of corn. In towns this grinding of wheat is the office of the humblest and youngest female slave or hired servant of the establishment. The utter humiliation of the “virgin daughter of Babylon” is imaged by the command—

“Sit on the ground, no throne,
Take the millstones and grind meal,” (Isa. xlvii. 2.)

the humblest of all occupations—the work of an Eastern kitchen-maid. In describing Israel's deep humiliation and woe, Jeremiah declares—

“They have taken the young men to grind,” (Lam. v. 13.)

not only putting them to the disgrace, so keenly felt in the East, of *shoghal niswan*, “women's work,” but of the most menial form of it.

We read of the last and most awful of the ten plagues of Egypt, that all the firstborn in the land should die, “from the firstborn of Pharaoh that sits upon his throne, even unto the firstborn of the female slave that is behind the mill [that is, ‘that grinds the corn’].” Unreal as it would be to us in the North-West to speak of the humblest servant girl in a house losing a firstborn son, nothing could be more natural and minutely accurate in Bible lands. No women there are ever allowed to go out to service until they are married. All female servants in the East are wives or widows.

At or before dawn every morning the ringing, unmistakable sound of this grinding is heard coming from every house, as the *fellahhah* prepares her family's daily bread; and this preparation, including grinding, kneading the unleavened whole wheatmeal, and baking it in her small, primitive oven, takes in all about half an hour. When “the voice [or ‘sound’] of the grinding is low,” it is a sign that the family is impoverished, for bread is their principal food. But to say that “the voice [or ‘sound’] of the millstones is destroyed,” or “shall be heard no more at all,” is to foretell banishment or destruction. (Jer. xxv. 10; Rev. xviii. 22.)

The long, pendent breasts of the women in all classes of life in Palestine is a very noticeable feature, the more so as, though they are careful to hide their faces, they are careless about exposing their persons. This is no doubt largely accounted for by the great length of time they suckle their children.

Infants with them are seldom, if ever, weaned under two years of age. It is no extraordinary thing for a mother to continue to give a "man-child" the breast till he is four or five years old. Indeed, boys of seven may sometimes be seen fed in this way. Especially if a boy appears one of great promise, or is a firstborn, or seems likely to be an only child, a mother nurses him herself, or by means of a wet-nurse or foster-mother, until he is four or five.

How unreal to me in youth—nay, how impossible—was the story of Hannah's leaving little Samuel, as soon as he was weaned, with the high priest at the Tabernacle in Shiloh, that he might at once engage in some childish capacity in the service of Jehovah. With us a child is weaned at twelve months of age, sometimes at nine months, in a state of unconscious and helpless infancy, and what could be done by the priests with a child at such an age when left by his mother? But now I know that, in the case of this remarkable child, it is certain that Hannah would have nursed him, either by herself or by foster-mothers, for four or five years, possibly until he was seven; the more so because, as soon as he was weaned, according to her vow, she must endure the awful anguish to an Eastern mother of parting for ever with her firstborn son. How intelligible now are the words she addressed to her husband Elkanah: "[I will not go up] until the child be weaned, and then I will bring him, that he may appear before Jehovah, and there abide for ever." In confirmation of this view it is important to notice that it is said of little Samuel, as soon as he was handed over to the charge of the high priest, "and he served Jehovah there." (1 Sam. i. 22-28; ii. 11.)

Doubtless, when the infant Moses was so providentially restored to his mother, she kept him at the breast, much as Hannah kept Samuel, if only that she might have her child under her own care as long as possible. (Ex. ii. 7-10.)

So, too, in the case of Isaac, there can be little doubt that Sarah would herself have nursed him, or have caused him to be nursed, till he was five years of age. We are told that "Abraham made a great feast the day that Isaac was weaned. And Sarah saw the son of Hagar mocking," not, as we might suppose, an unconscious infant, but a far more serious matter, a child of an age to feel and resent insult, and to make a passionate appeal to his mother. It is almost certain that this was so, for the prophetic dates require it. The 400 years of affliction and bondage foretold as coming upon Abraham's seed *start from the time that Isaac was five years old*. Of this Dr. Grattan Guinness says: "To this day it is a matter of conjecture what the event was that marked that year, though there is little doubt that it was the casting out of the bondwoman and her son on the occasion of the mocking of the heir of promise by the natural seed. This mocking or 'persecuting' (Gal. iv. 29) is the first affliction of Abraham's seed of which we have any record, and its result demonstrated that it was in Isaac the seed was to be called."

What new force and meaning this lends to the words of Isaiah:—

"Whom does He teach knowledge?
And whom does He make to understand instruction?
Those weaned from milk,
Those withdrawn from breasts"; (Isa. xxviii. 9.)

and to those which our blessed Lord quotes (Ps. viii. 2), as given in the Septuagint:—

"Out of the mouths of babes and sucklings Thou hast perfected praise." (Matt. xxi. 16.)

For Eastern children can talk and understand what they are told, and can pray and praise, in almost all instances, before they are weaned.

The fire burning on the hearthstone in the centre of the room is fed with wood. The only provision made for carrying away the smoke is a few holes over the door of the house, and the casements of the tiny windows, generally unglazed, but in winter closed with rude wooden shutters to keep out the cold. Green wood is constantly burnt on this primitive hearth, and the dense smoke in passing out of the apartment strikes the nostrils, throat, and eyes of the occupants in a truly torturing fashion. Hence the force of the Bible allusions to the terrible annoyance caused by smoke, only to be fully realised by one who, like myself, as the guest of a *fellahh*, has had to sit coughing, choking, and with stinging and weeping eyes beside such a fire.

Viewed in this light, how expressive of the irritation and vexation occasioned to a master by an idle and worthless servant is that truly Oriental proverb :—

“As smoke to the eyes,
So is the sluggard to them that send him.” (Prov. x. 26.)

Fortunately these fires, save in the coldest weather, are not continually burning. In the severest part of the winter, when the family can afford the fuel, the fire is kept up all day, and must prove a most painful nuisance. It would seem that this is the allusion of the Most High, when, speaking of the hatefulness of His people's rebellious, idolatrous, self-righteous conduct, He declares—

“These are a smoke in My nose,
A fire that burns all day !” (Isa. lxxv. 5.)

Near the fire is seen the clay oven of these village houses, used principally to bake their bread. This oven, about three feet high and three feet in diameter at the bottom, tapering to two feet in diameter at its rounded top, is much the same as those we see in ancient Egyptian sculptures.

64 **Everyday Life in the Holy Land**

Very often it is sunk in the middle of the raised part of the room, so that its ball-like head, with a large aperture towards one side, rises just a little above the floor. In this case, in winter, after the bread is baked, the opening into the oven is closed with a stone slab, and the low round table, about three feet in diameter and eight or nine inches high, is set over it, so that the family can sit on the floor round it at their meals, and be kept warm. The fuel used in this case is always a low, wild growth round the village, "the grass" of the Bible, a term used to denote "wild growth generally," including all the exceedingly varied and beautiful wild flowers of Palestine, just as it is by the people of the Holy Land to-day. Ask any *fellahh* the name of a wild flower, and, with a contemptuous shrug of his shoulders, he will say, "Oh, sir, it's grass." When our Lord is speaking of "the lilies of the field," the crimson anemones (*Anemone coronaria* and *Asiaticus ranunculus*), whose tint and texture, He tells us, are finer than those of Solomon's richest robe, we catch this familiar note of contempt which He knew would be in the mind of His *fellahheen* hearers, for of this glorious flower He cries, "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more [clothe] you, O ye of little faith?" (Matt. vi. 28-30.)

**Interior of a
Fellahheen House
by Night**



Interior of a Fellahheen House by Night

A FAMILY of *fellahheen* are here pictured in their one-roomed dwelling at night. The small slipper lamp on the lampstand gives its faint light, literally, "to all that are in the house." All night long this lamp burns. The poorest of the people have it. None dare lie down in darkness. Among the diligent domestic duties of the "virtuous woman," the housewife, trusted and treasured by her husband, we read :—

"Her lamp is not put out in the night." (Prov. xxxi. 18.)

Many years ago my wife and myself had a Syrian lady with us on a visit to England for some six months. Though well educated, she had spent her days till then entirely in Palestine, and had seen nothing of any but Oriental lands, so that the complicated, highly civilised life of England was all new to her; for, in the time of which I speak, the year 1876, there was not a road or a wheeled vehicle in all Southern Palestine, and her home was in Jerusalem. Towards the end of her visit, during which she had seen so many novel and, to her, wonderful things, when she was staying with us in a country house in Sussex, which stood in the midst of a small forest, we asked what had struck her as strangest in all the life we had shown her in England. She at once replied, "Two things. One, that I, a woman, can walk alone in safety in these woods; and the other, your dreadful practice of lying down to sleep in the dark!"

Yes, to all Easterns it is a thing of horror to be in a

68 **Everyday Life in the Holy Land**

darkened house. No matter how poor the people may be, or how feeble the flame they can afford, or how often their tiny lamp needs replenishing with oil—amongst the poor, castor oil!—they *must* have a light all night.

Many causes contribute to this. The glorious sunlight of Syria makes darkness specially abhorrent. The words of the royal preacher in Ecclesiastes well express an Eastern's passionate love of the sunshine, in which he basks, most of the day, for some eight or nine months of every year:—

“Truly the light is sweet,
And it is pleasant for the eyes to behold the sun.” (Eccles. xi. 7.)

On the other hand, darkness is everywhere in Scripture a picture of trouble, terror, and misery. There came upon Abraham in vision, revealing the cruel bondage of his seed in Egypt, “a horror of great darkness,” truly, to an Eastern, a portent of heavy calamity. (Gen. xv. 12.)

“Sit silent, and go in darkness,
O daughter of the Chaldeans,” (Isa. xlvii. 5.)

“Let their way be dark,” (Ps. xxxv. 6.)

“That night, let thick-darkness take it,” (Job iii. 6.)

are terrible maledictions.

“All joy is dark,” (Isa. xxiv. 11.)

“He hath set darkness on my paths,” (Job xix. 8.)

“He has caused me to dwell in dark places,” (Lam. iii. 6.)

“I make my bed in darkness,” (Job xvii. 13.)

are the saddest of lamentations.

“Ye have waited for light,
And He hath made a shadow-of-death,
And He hath appointed thick-darkness,” (Jer. xiii. 16.)

A Fellahheen House by Night

69

“All the lights of the light of heaven
I will make black over thee,
And I will give darkness upon thy land,
A solemn declaration of the Lord Jehovah,” (Ezek. xxxii. 8.)

are threatenings of awful judgment.

Night is always a time of danger from ordinary robbers, when “in the dark they dig [through] houses”; from *bedaween* raids; and from hostile neighbours, to an extent that, in the well-governed countries of the North-West, it is difficult to realise. How blessed to Easterns is that assurance of the psalmist to him who dwells in the secret place of the Most High—

“Thou shalt not be afraid of fear [*pahhad*] by night.” (Ps. xci. 5.)

This word “fear” (*pahhad*) bears the meaning of “fear in the form of concealed danger and sudden alarm.” It is obviously connected with *pahh*, “a snare,” or “trap,” and it specially occurs with other words meaning snares and traps used in hunting, as in Israel’s threatened judgment:—

“Fear [*pahhad*], and pit, and snare
Are against thee, inhabitant of the land. . . .
He who flees from the noise of the fear [*pahhad*]
Shall fall into the pit.” (Isa. xxiv. 17, 18.)

Here it is used technically of the sudden shouts and alarms by which the drivers force hunted animals into the pits and traps prepared to catch them.

But another and perhaps chief reason why they must have a light all night is their dread of evil spirits, which they believe are thus driven away. Easterns are, and always have been, given over to many superstitions. Chief among these is their belief in *ginn*, or *genii*, in the singular *ginnee*. The *ginn* are supposed to have been created before man, and to occupy an intermediate position between angels and men. They are said to have been created out of fire, and to have the power of

appearing as men, brute beasts, and monsters, and of becoming invisible at will. They eat, drink, and procreate their species, this last sometimes in conjunction with human beings, and they are subject to death, though they often live to be many hundreds of years old. "They roam over the earth, but their own land is in a range of mountains called *Kaf* which surround the world. Some are Mohammedans and some infidels, and these last are supposed to be *sheytans*, 'devils,' having *Iblees*, Satan himself, as their chief. Of both kinds, the good and the bad, the people are greatly afraid. They inhabit rivers, ruined houses, wells, baths, ovens, and even the latrinæ, and they pervade the solid matter of the earth as well as the firmament up to the lowest heavens, where, by listening, they obtain the knowledge of many mysteries and the secrets of magic. If a man pours water on the ground, or draws it from a well, or lights a fire, etc., he says *destoor*, 'permission,' thus craving the pardon of any *ginnee* he may be accidentally disturbing. In the deserts, a whirlwind at times raises sand and dust in the form of an enormous pillar like a waterspout, often 700 feet high, called *zoba'ah*, which rushes across the ground; and the Arabs believe that it is caused by the flight of a *ginnee*. To drive away the *zoba'ah* when it seems to be coming upon them, they exclaim 'Iron, thou unlucky!' for the *ginn* are believed to stand in awe of that metal!" The Muslim believe that during Ramadan, the month when they fast all day and feast at night, the *ginn* are shut up in prison. So, on the eve of the festival which follows, women sprinkle salt upon the floors of their rooms to prevent one of the liberated *ginn* entering.

They also believe in *efreets*, the ghosts of dead people, and are greatly afraid of them. Another class of monsters of whom they stand in awe are *ghouls*, a special class of *ginn*, who assume the forms of men and of animals, and sometimes take monstrous shapes. They are terribly strong and cunning, and devour every man, woman, and child whom they meet.

They are supposed to specially haunt cemeteries, and to feed upon dead bodies. A spot thought to be *ghoul*-haunted is carefully avoided, and if it has to be approached, the shivering visitant utters the most courteous salutations to appease the dreaded spirit. They believe, too, in the *kerad*—as its name implies, a monkey-like goblin, who is very mischievous, and can inflict much harm. They also believe that the spirits of dead saints (*welée*) and prophets (*nebee*) haunt their respective tombs and the adjacent districts, and they are greatly afraid of them, especially of some who are esteemed hot-tempered and despotic. Hence their dread of darkness. There is reason to conclude, from many Scriptural allusions, and from the changeless nature of the East, that the mass of the people held very similar superstitions in Bible times.

It was one of Israel's signal mercies that in the desert Jehovah

"Led them all night by a light of fire." (Ps. lxxiii. 14.)

Nehemiah would understand the immense comfort of this, quite apart from the protection and guidance it afforded, as no North-Westerner could, when in his prayer he says: "Thou in Thy manifold mercies forsookest them not in the wilderness. The pillar of cloud departed not from them by day to lead them, nor the pillar of fire by night to show them light." (Neh. ix. 19.) The darkness of the desert at night would have been awful to them without that miraculous light, the more so as they would there have lacked oil, their only illuminant, and also wood to make fires around their camp.

We have not only the thought of light as a figure of true knowledge and instruction, but also as one of great comfort and cheer, in the words of the Apostle Peter, when he says of "the prophetic word" (i.e. "special prophecy," that part of Holy Scripture so many neglect and despise and treat as hopelessly obscure), that it is "a lamp shining in

72 **Everyday Life in the Holy Land**

a dark place, till the day dawn and the day-star rises.”
(2 Pet. i. 19.)

Because they have a lamp all night, the possession of a light came to signify the continuance of life; for so long as a man was living he kept a lamp burning. So Job declares of the hypocrite's destruction:—

“Surely the light of the wicked shall be put out . . .
And his lamp over him shall go out.” (Job xviii. 5, 6.)

And again:—

“How often is the lamp of the wicked put out,
And their destruction comes upon them.” (Job xxi. 17.)

The wise man, speaking of retributive justice, says:—

“The light of the righteous shall rejoice;
And the lamp of the wicked shall be put out.” (Prov. xiii. 9.)

Again he declares:—

“He who makes light [*mēkallail*] of his father and mother,
His lamp shall be put out in the pupil-of-the-eye [*bē-eeshoan*] of
darkness,” (Prov. xx. 20.)

that is, “in the very centre of darkness,” its deepest and darkest part; because “the pupil” is the centre of the eye. So, in Proverbs, “the young man lacking understanding” is said to seek the harlot's house “in the pupil-of-the-eye [*bē-eeshoan*] of night and darkness,” that is, “in the middle of a dark night.” (Prov. vii. 9.)

If in the East a lamp is out at night, it must be because the house is empty and the occupant gone. The final touch to the picture of the threatened devastation of the kingdom of Judah and the surrounding nations at the hands of the king of Babylon is—

“I will cause to perish from them . . .
The light of the lamp.” (Jer. xxv. 10.)

In the judgment pronounced against the symbolical Babylon in the Revelation we read: "The light of a lamp shall shine no more at all in thee." (Rev. xviii. 23.)

In the same way, to give anyone a lamp in a place means to establish his house and line there. Judah was not destroyed in the evil days of Jehoram, because Jehovah had promised David "to give him a lamp for his sons always." Of wicked Abijah it is said, that "for David's sake has Jehovah his God given to him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem." (2 Kings viii. 19; 1 Kings xv. 4.)

This explains an otherwise very difficult passage. When Ahijah the Shilonite announced to Jeroboam that God intended to wrest ten tribes from the hand of Solomon, that is, from the hand of Solomon's son and successor, Rehoboam, and give them to his rule, he added, in the name of Jehovah, "And to his [Solomon's] son will I give one tribe [the tribe of Benjamin, which remained steadfast to the kingdom of Judah], that David My servant may have a lamp always [literally, 'all the days'] before Me in Jerusalem, the city which I have chosen for Myself to put My name there." Here "David" is put, by the trope of metonymy, for "his descendants." It must be borne in mind that the whole of the city of Jerusalem and all its northern suburbs stood in the territory of Benjamin. This has been shown to demonstration by the work in connection with the ordnance survey of Western Palestine. The north border of Judah is said to have run along the Valley of the Son of Hinnom to the south of Jerusalem; and we are expressly told that the Holy City was in the territory of the tribe of Benjamin, in the words, "The children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem." Had the tribe of Benjamin joined the other ten in their revolt against the throne of Rehoboam, the royal city could

not have remained, as God had promised it should, the dwelling-place of the kings of David's line, that is, in the highly figurative language of Bible lands, "Their lamp in the Holy City would have been put out."

It will be seen that in the cold weather all the inmates of the house sleep with their feet towards the fire in the centre. It will also be observed that they do not undress on lying down to sleep, or wear any night-clothes. Throughout the East, in all classes of life where their ancient customs continue, they sleep by night in the clothes they wear by day: all they do on retiring to rest is to unloose their girdles and remove their shoes. Their bedclothes, in the case of the *fellahheen*, the villagers, consist of their *abba*, or *abaiyeh*, their goat's or camel's hair or rough worsted cloak, the *himation* or *himatismos* of the New Testament. This *himation* is the *salmah*, or "cloak," of the Old Testament, which is spoken of as serving for bedclothing. We read in the law, "If thou at all take thy neighbour's cloak [*salmah*] to pledge, thou shalt return it to him at the going down of the sun; for it alone is his covering, it is his outer-covering [*simplah*] for [his] skin; wherein shall he sleep [literally, 'lie down']?" (Ex. xxii. 26; Deut. xxiv. 12, 13, 17.)

The fact that they do not undress on lying down to sleep, together with that of their having a light all night, will explain how, in these one-roomed houses, travellers can be given, as I have been, a night's lodging with the family without any shock to modesty.

It also explains such allusions as that where Saul cries of David, "Bring him up to me in the bed." David in bed would have the clothes he wore by day, and could be brought into Saul's presence just as well as if he were up. (1 Sam. xix. 15.)

The bed in these houses consists at best of a thin, very lightly stuffed, flexible mattress, that can be easily rolled up

and put in a closet by day, and brought out and laid on the floor at night, without any kind of bedstead. On these thin, light beds the sick are still carried about, as in the case of the paralytic man in the Gospel narrative; and nothing would be easier or more natural than to take up such a bed rolled into a small bundle and carry it to one's house, according to our Lord's command: "Rise, and take up thy bed, and go away to thy house." (Matt. ix. 6; Mark ii. 11; John v. 8.)

Looking at this sleeping scene, we can realise the force of the illustration by which Messiah bids His people be His witnesses, letting their light so shine that men may see their good works and glorify their Heavenly Father. "Is the lamp brought to be put under the bushel [measure], or under the bed, and not to be set on a lampstand?" (Mark iv. 25; Matt. v. 14, 15; Luke viii. 16.)'

To us in the North-West it seems a frivolous and quite inadequate excuse given in the parable of the importunate friend who went at midnight to borrow three loaves, "My children are with me in bed, I cannot rise and give thee." With us, the children, sleeping in their own bedroom, would in no way be disturbed by their father getting up to assist his friend. But by a glance at our picture, which gives the true scene to which our Lord alludes, it will be realised that to rise, find the bread, and open the door would necessitate the awakening and painful disturbance of the slumbers of the whole family. It must, too, sound strange to the English reader that *three* loaves are asked for to provide a meal for his friend, for with us *one* would be amply sufficient. But this is minutely accurate in Palestine; for, as we have seen, the "loaf" of these villagers, an unleavened whole wheatmeal, toasted cake, is no larger than a thick pancake about eight inches in diameter, and it would take quite two of these to make a meal for a hungry man! To which it should be

76 **Everyday Life in the Holy Land**

added that it is essential to the prodigality of Oriental hospitality to place before a guest more than he can eat, *especially in the case of bread*. Sometimes in the Holy Land at a meal I have had a dozen of such loaves piled up before me! In this way Joseph sent from his own table to his brother Benjamin five times as much food as the sufficient meal set before each of his other brothers, though he knew Benjamin could not possibly consume it. Just as it was in Joseph's palace some 3,000 years ago, so it is, in proportion, in the humblest houses of the East to-day, in the case of a loved and honoured guest, for nothing changes in the changeless East.

The ass seen here in the stable part of the one-roomed house is the kind common throughout Bible lands. It is essentially the animal of the poor, on account of its low price—a common but serviceable donkey, away from the coast, may sometimes be bought for 12s., or even less—its hardihood, the economy of its keep, and its powers of work and endurance, specially great in the warm lands of the Orient, for, less capable of bearing cold than the horse, the ass naturally degenerates as it approaches the north. If a she-ass is kept, as it often is, for work and riding, it also supplies its owner with an abundance of delicious and wholesome milk. Hence the appropriateness of Job's graphic description of the merciless oppressors of the poor and weak:—

“They drive away the ass of the fatherless.” (Job xxiv. 3.)

This agrees with Moses' indignant declaration in the case of the rebellious Dathan and Abiram, “I have not taken one ass from them.” It is also in keeping with the tenth commandment's putting the ass last, as of least value in the enumerated possessions of the mass of men, and yet including it with the ox as one of the two chattels that were common to all. (Numb. xvi. 15. *See also* 1 Sam. xii. 3; Ex. xx. 17.)

**Evening Meal
among the Fellahheen**



Evening Meal among the Fellahheen

THERE are only two formal meals a day partaken of amongst the great mass of the people in Bible lands—breakfast at an early hour in the morning and dinner, which, amongst all classes, is at *asha*, “sundown.” This applies to rich and poor, and to all three conditions of Oriental life, the *bedaween*, the *fellahheen*, and the *belladeen*. In exact agreement with the present custom, we find that only two meals are mentioned in the New Testament: *ariston*, “breakfast,” and *deipnon*, “dinner.” When our risen Lord met His fisher apostles in the early morning on the shore of the Lake of Galilee, where He had cooked fish for them at a “fire of charcoal,” and provided bread, we read, Jesus said unto them, “Come and breakfast [*aristēsate*].” Thus, too, Christ in exhorting His followers to entertain the poor and the suffering rather than the rich and prosperous, says, “When thou makest a breakfast [*ariston*] or a dinner [*deipnon*], call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours. . . . But when thou makest a feast, bid the poor, the maimed, the lame, and the blind, and thou shalt be blessed; because they have not [the means] to recompense thee; for thou shalt be recompensed at the resurrection of the just.” It is important to understand that this does not in any way forbid our entertaining our well-to-do relatives, friends, or acquaintances, but tells us, rather, to entertain the poor. This is a well-known grammatical figure of speech by which a Hebrew comparison is formed. In ever so many places the negative “not” followed by “but” does not

deny at all; and "not this but that" stands for "rather than this." Thus God says to Samuel, of the children of Israel, "They rejected not thee, but they rejected Me," which must mean, "They rejected Me rather than thee." For they *did* very definitely reject Samuel, on the ground that he was old and his sons were not walking in his ways. When Joseph magnanimously said, to comfort his brothers, "It was not you that sent me here, but God," his words could only mean, "It was rather God than you." "Work not for the food that perishes, but for the food which abides unto everlasting life," does not at all forbid us to work for bodily food, but bids us, rather, work for spiritual sustenance. This figure occurs some fifty times in the New Testament, and it is most important to understand it.

The usual entertainment meal is dinner about sunset, and this was the same in our Lord's day. Sometimes kings, noblemen, and people of great wealth entertain guests at a late breakfast at midday, answering to our luncheon; but this is, and always has been, of rare occurrence, and confined to the rich and great. Thus Joseph, when Grand Vizier of Egypt, entertained his brethren at that hour, for he said to his steward, "Make ready, for the men shall eat with me at noon." (Gen. xliii. 16.)

In our Lord's parable it was "a king" who, making a marriage feast for his son, sent forth his servants to say to those who were bidden, "I have prepared my breakfast [*ariston*], my fat oxen [literally, 'my oxen and fatlings,' the grammatical figure of hendiadys] are killed, and all things are ready." In the East meat is never hung, but cooked as soon as it is killed, whilst the carcass is still warm; hence the force of "my fat oxen are killed, and all things are ready." It is probable that the Pharisee who asked Christ to "breakfast with him" was a very wealthy person. (Matt. xxii. 1-5; Luke xi. 37.)

The actual meal of the Passover—for the lamb was to

Evening Meal among the Fellahheen 81

be slain about 3 p.m., "between the two evenings," that is, between the "first evening," when at noon the sun begins to decline from the zenith, and the "second evening," when it sets—allowing for the preparation of the carcass, and its slow roasting whole, could not have taken place till about sundown, the time of the usual entertainment meal. This meal is generally called "supper" in our Versions, but it answers in all respects to our "dinner," and, as we have seen, in the primitive society of the East is partaken of by all classes at the same evening hour.

In Bible times the diners, if *belladeen*, or townspeople, sat as they do now, with their feet under them on the couches, *deewans*, that run round three sides of the *leewan*, or reception room; or else, as so many did in our Lord's day, when the luxurious Greek and Roman customs were adopted, laid at length on wide dining couches arranged on three sides of a table in the centre of the apartment. But amongst the *fellahheen*, or villagers, far simpler manners prevailed then, as they do now; and these peasants sat with their feet tucked under them on the floor around a small table about three feet in diameter and some eight inches high. This is the scene in our picture which the artist has so vividly presented; and this there seems every reason to believe was the simple way in which the Master, Who lived on earth from His cradle to His cross the life of a *fellahh*, must have partaken of the last Passover with His *fellahheen* disciples, and have instituted the Lord's Supper or "dinner." It was not in the principal reception room in the house at Jerusalem where hospitality was offered them, but in "an upper room," furnished, no doubt, in the simple way in which such apartments still are in Palestine towns and villages. Simple piety required then, as it requires so inexorably now, that, where there is any choice, the primitive ancient customs should at all points be preserved. To say that our blessed Lord and His apostles were *fellahheen*, and no one who has

82 **Everyday Life in the Holy Land**

studied the subject doubts this now, is to say they would take this meal alone in that upper room in the way in which they took all their meals, and more particularly their dinner or principal formal meal. In this, as in so much else, if we would picture the scenes described as taking place in connection with the mass of the people in Bible story, we must come down to the primitive manners of modern *fellahheen* life. It would be difficult to realise a scene more simple, and more touching and beautiful in its simplicity, than that of the institution of the Lord's Supper as it must actually have taken place!

The universal bread of the *fellahheen* is, as we have seen, a pancake-like loaf of toasted whole wheatmeal or barley, sometimes of both mixed, about half an inch thick and some nine inches in diameter. When Jesus said to His disciples, "Take heed and beware of the leaven of the Pharisees and Sadducees," these simple *fellahheen* not unnaturally took Him to mean the loaves prepared with leaven to be met with in the houses of rich townsmen. (Matt. xvi. 6.)

Bread in the East is never cut, for it is thought absolutely wicked to put a knife to it. It is always broken into pieces with the fingers. In keeping with this the Bible always speaks of bread being "broken." We read in Lamentations :—

" Infants ask for bread,
And no one is breaking [it] to them." (Lam. iv. 4.)

When our Lord fed the five thousand with five of these thin small loaves, we are told that after a blessing He "broke and gave the loaves to His disciples"; and He did the same when the four thousand were fed with seven loaves. So at the Lord's Supper Jesus "took bread, and blessed, and broke, and gave it to His disciples"; and, dining with His two disciples at Emmaus, "He took the bread, and blessed, and broke, and gave to them." So, in the Acts, we read of

Evening Meal among the Fellahheen 83

believers "breaking bread in the several houses," or, as the Revisers render it, "at home"; and the Apostle Paul speaks of "the bread which we break."

Throughout the East, amongst *bedaween*, *fellahheen*, and *belladeen*, the people, rich and poor, high and low, both carve and eat with their fingers, and never use knives or forks. They dip their hands into the common dish, and hence the necessity for the custom alluded to in Scripture of washing their hands both at the commencement and close of a meal. This dipping the hand into the dish was referred to when Boaz said to Ruth, "Dip thy morsel in the vinegar"; and when Christ said at the Passover supper, "He that dips his hand with Me in the dish, the same will betray Me." Sometimes among the rich a wooden spoon is provided. But it is more usual to break off a small piece of the thin, unleavened, pancake-like loaves, which are served in considerable numbers at a meal, and then to make it into a very effective, improvised three-cornered spoon, which is dipped in the dish to take up some delicacy or a portion of the broth. The spoon once used is then eaten, so as not to be dipped again in the common dish after it has been raised to the mouth. This is no doubt the "sop," or "morsel" (*psōmion*), alluded to in the fourth Gospel. "When at a meal your host desires to show you special kindness or attention, he will put his right hand into the stew, and take some dainty piece of meat or fat and put it into your mouth, or else roll up a ball of greasy rice and present it to you in the same way. This polite attention, when received for the first time from fingers very far from clean, makes the act of swallowing, not to say relishing, the food so given, one of uncommon difficulty. But it is a more delicate arrangement when the host employs the impromptu three-cornered spoon, or 'sop.' For this he always uses his right hand; for all carving and eating must be done with the right hand. To use the left

hand in this way is as grave a breach of etiquette as to show the sole of the foot, than which few things are considered ruder in Eastern society. . . . How life-like and unspeakably solemn in this view is the evident reference to a host's act of special kindness and condescension in putting a delicate morsel in the mouth of a guest, when we read in John's Gospel that Jesus said privately to him as he leaned on His breast, in answer to his question, 'Lord, who is it [will betray Thee]?' 'He it is to whom I shall give the sop when I have dipped it.' And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. This special form of the 'sop' is evidently the little three-cornered bread-spoon which is dipped into the dish to bring up a delicate morsel—a constant way of conveying such a morsel to the mouth of a guest."¹ (John xiii. 23-26.)

¹ *Pictured Palestine*, 5th edition, pp. 78-83.

The Lot and Line



The Lot and Line

THIS is a truly characteristic scene among Palestine *fellakheen*, or "cultivators of the soil," to be witnessed at the commencement of the year's farming. To fully explain it, a word is necessary as to the peculiar climate and land laws of these regions.

First, as to the climate: there are still the six seasons enumerated in Genesis viii. 22, for "during all the days of the earth, seed time and harvest, and cold and heat, and the time of summer-fruits [*kayits*] and the bare-season [*hhoareph*], and day and night do not cease." "Seed time" is from the middle of February to the end of April, when all the crops are springing, including the last sowing of winter crops in February, and all the sowing of summer crops towards the end of April; and when "the grass" of the Bible, that is, "wild growth generally," including an abundance of the loveliest wild flowers, springs up everywhere. "Harvest" comes about the first of May, and is all over on the highest hills by about the middle of June. "The time of summer-fruits" (*kayits*) is from the middle of June to about the end of August. The season of "heat" is September and October, when the drought is at its height, and the burning shirocco blows from the south-east, coming up across a thousand miles of Arabian desert, and sweeping over the country like the blast of a furnace, almost entirely deprived of ozone, the life-giving principle in the air, though happily it seldom blows for more than three weeks. At the beginning of November comes "the bare-time" (*hhoareph*), when the last crops have been gathered in, and the land lies

bare even of all delicate wild growth for the only time in the year: this continues till the end of December. From the first of January to about the middle of February is the season of "cold," when it can be, and often is, piercingly cold in comparison with the heat of the greater part of the rest of the year.

It should be further borne in mind that from about the first of May to the end of October, and in many years until past the middle of November, not a drop of rain falls. Some time in November the *geshem*, or "gushing rain," descends in long sub-tropical showers, "the former rain." Until the heavy "former rain" comes in "the bare-season" the ground is baked to a pottery-like hardness, and all cultivation is impossible; but when it falls the ground can for the first time be ploughed. This is the time of the scene in the picture.

But here a word becomes necessary as to the nature of arable lands in Palestine and the adjacent districts, and of the primitive laws of land tenure by which they are held. There have from ancient times been no farms in the East as we understand them. When Joshua assigned the lands to Israel by lot, it is certain that they were assigned, not to individuals, but to "families," or "clans," settled in village communities, who held the arable land, not in severalty, or individual holdings, but in common, just as to-day. This I have proved at length in my paper entitled *Land Tenure in Ancient Times as preserved by the Present Village Communities in Palestine*, and the reply to an objector, published in the "Transactions" of the Victoria Institute. These lands are Crown lands, *ard ameereeyeh*, literally "land of [the] Emir," and the whole village as occupiers have only the *muzara'a*, or "right of sowing," held by them all in common. This right they possess in perpetuity, for they are virtually joint freeholders in common of all the land belonging to their village community, paying a tithe of all the produce to the Turkish Government.

The lands of each village, on an average about 3,000 to 5,000 acres, lie in one unbroken stretch around the cluster of houses, closely built together, where all the population of the place, farmers and farm labourers, dwell together for safety. No fence, hedge, ditch, or wall separates these lands, which appear as one vast, open, undivided piece of ground—the *sadeh*, or “open common-land” of the Hebrew Bible, translated “field” in our Versions. They are really divided up into a great number of small portions, answering to our “fields,” marked off by certain rough natural features, known to the inhabitants, the *hhelkath* or *hhailek* of the Hebrew Bible, the *hhakel* of the modern Palestine Arabs. Indeed, the identical Hebrew word *hhelkath* is preserved on the Philistine plain to-day in the Arabic expression, *hhalkath-wateh*, “a field of ground.” Thus we read, Jacob bought the *hhelkath ha-sadeh*, “the field of the *sadeh*,” where his camp had been pitched. These “fields” each bear a name in Arabic, such as “the field of the partridge,” “the field of the mother of mice,” “the field of the well,” just as we have in the New Testament “the potter’s field,” called after the tragedy of Judas’s death “the bloody field,” in Syro-Chaldaic, *Hhakel dama*, the Akeldama of the New Testament. (Matt. xxvii. 8; Acts i. 19.)

These open common-lands are assigned afresh each year by lot among all the villagers who possess oxen with which to plough, and in quantity proportioned to the number of the oxen they possess, for it is mainly oxen that are employed for this purpose. As soon, in November, as the first heavy winter rain comes to saturate and soften the soil, all the villagers assemble in the guest-house, or *saha*, under the presidency of the *khateeb*, or “scribe,” the one man in the village who can read and write; and he takes down the names of all who desire to plough, writing against each man’s name the number of ploughs he intends to work—each “plough” stands for the yoke of oxen by which it is drawn. The farmers form them-

selves into parties or groups of ten ploughs each. If they muster altogether sixty "ploughs," or "yokes of oxen," they divide themselves into six parties of ten ploughs, each party choosing a representative or chief. The six elected chiefs parcel out the whole open common-land, or *sadeh*, into six equal parts; and then the chiefs cast lots, in the first instance, for these six parcels of land. This is done by each of them giving some object to the presiding *khateeb*, such as a stone or small knob of wood, which he puts into a bag, generally the "scrip" of our Authorised Version, the usual small leather bag of the *fellahheen*, made out of the skin of a kid. The *khateeb* then asks to whom one of the six parcels of land is to belong which he names, say, "the field of the fox," so called because the field of this name is in that parcel; and a tiny boy, chosen to draw out the object from the bag, puts in his hand, and the ground in question is adjudged to the party represented by the chief who gave the stone or other object which the child brings out. A very young boy is generally chosen to draw the lot, in order that there may be no collusion. Our picture shows the time and manner in which this takes place. The five other parcels are then assigned amongst the other parties in the same way.

When the six divisions of land are thus allotted, they are further subdivided, in the case of each of the six parties, among the owners of the ten ploughs in a similar way. For this purpose each field of each parcel of land is divided into ten equal strips, which are now generally, on the mountains, measured out roughly with an ox-goad, about eight feet long. On the plains they use for this purpose a rope, about twice the length of the ox-goad, made of goat's hair, about half an inch thick, called *hhabaleh*, evidently the Hebrew *hhevel*, "rope," or "measuring-line." Each of these strips is called in Arabic a *maress*, from *maras*, "a rope," or "cable." This measuring with the *hhevel*, or "rope," is shown in the picture. The fields

are taken separately, and the ten *mawaress*, or "strips," are apportioned among the ten ploughs by lot.

A deep furrow divides these "strips," or, more commonly, a large stone or small heap of stones is placed at each side of each end of the strip as a landmark. It is held to be a heinous offence amongst this simple, agricultural people to remove one of these landmarks. Doubtless, with reference to this particular case, the solemn anathema was yearly pronounced on Mount Ebal against a secret fraud, which could be so easily committed, would be so difficult to detect, and would be attended with such serious injury to a people who lived entirely from the land—"Cursed be he who removeth his neighbour's landmark." (Deut. xxvii. 17; Job xxiv. 2.)

What a vivid light this throws on the Scriptural allusions to the "lot" and "line." David, rejoicing in the favour of God, cries:—

"Thou art taking hold of my lot.

The measuring-lines [or 'ropes,' *hhavaleem*] have fallen to me in pleasant [places]." (Ps. xvi. 5, 6.)

Written as this was among a people wholly given to agriculture, it will be seen, in the light of the foregoing facts, to contain a far more graphic and familiar figure than has been hitherto supposed. The word "taking hold of," *toameek*, the present participle *kal* of *tamak*, translated in our Versions "maintaining," may possibly be rendered "holding up," but its first and commonest sense is "taking hold of," and that is clearly the meaning here. David is not speaking in these verses of Jehovah's protecting or maintaining him in the enjoyment of his prosperity, but of His *bestowing* it upon him. This highly figurative passage bears the following interpretation: "Thou art taking hold of ['drawing out for me'] my lot [from the bag, and so assigning to me the right of ploughing in the richest parcel

of land]; the measuring-lines ['the strips marked out by the measuring - lines'] have fallen to me in pleasant [places]." That is, "My strips have been allotted to me in the fattest fields, and the best part of those fields." Under this exceedingly familiar and suggestive figure—for did not all Israel live by cultivating the land, and witness year by year with absorbing interest its redistribution by the lot and the line—David records his own rich and highly prosperous lot in life, and acknowledges it as the assignment of Him Who took him from the lowly calling of a shepherd to make him a king.

How pointed and full of meaning the figure now becomes in those words of enticement, put by the wise man into the lips of sinners—

"Cast thy lot amongst us," (Prov. i. 14.)

that is, "Take part in the joint husbandry of our village"; in other words, "Join our community."

Again it is said:—

"For Jehovah's field [*hhelek*] is His people,
Jacob is the measuring-line [*hhevel*] of His inheritance,"
(Deut. xxxii. 9.)

that is, His allotted *maress*, or "strip of land"; for here, by metonymy, the measuring-line stands for that which it measures out. In this bold representation the inhabitants of earth are compared to a *sadeh*, or "open stretch of common, arable ground," consisting of a number of *hhalakeem*, or "fields," each divided out into *mawaress*, or "strips," of which Israel, His own, peculiar, elect nation, is the allotted *maress* that falls to Jehovah!

For other fine instances of this figure, explained in my *Land Tenure in Ancient Times as preserved by the Present Village Communities in Palestine*, see 1 Chron. xvi. 18; Ps. lxxviii. 55, cv. 11; Isaiah xxxiv. 13-17; Amos vii. 17; Micah ii. 4, 5.

**Ploughing
near Nazareth**



Ploughing near Nazareth

THE great bulk of Syria, as already explained, is, and ever has been, given over to agriculture, carried on by the *fellahheen*, the "ploughmen," or "cultivators," peasant farmers and farm labourers, who constitute the masses, the '*am ha-arets*' of the Hebrew Bible, "the people of the land." Yet the traveller finds it hard to realise this. He sees no solitary farmhouses or cottages. No hedges, stone walls, ditches, or fences of any kind appear; and there are no visible signs that a stranger can detect, marking off the arable land into farms or fields. It lies, far as the eye can reach, in one apparently unbroken stretch, and it often seems as if heaven had rained upon it huge stones and boulders. It is probably owing to there being no enclosures, and to the richness of the crops, and the ease with which they are raised, that it has always been lawful in the East to pluck and eat the standing corn as you pass by. No doubt many have felt the author's youthful difficulty, on reading of the act of our Lord's disciples near Capernaum—which in this country would be a grave misdemeanour—when they, going "through the cornfields, . . . began as they went to pluck the ears of corn." This, in these hospitable Oriental lands, everyone is still permitted to do, so long as he does not carry any away. (Mark ii. 23; Deut. xxiii. 24, 25.)

The cultivation each year begins with ploughing, about the middle or end of November, as we have seen, as soon as the first heavy winter rain, the Hebrew *geshem*, has come to saturate and soften the soil, which has been baked to

an unworkable hardness during the hot, rainless weather from the first of May to the end of October. Thus the psalmist represents it as a special mercy of God that, in watering the land, and making it fruitful, He first softens the soil by saturating it with rain, without which it could not be ploughed:—

“Thou completely-dissolvest [*těmoaggenah*] it with showers.”
(Ps. lxx. 10.)

This period of storm and shower in November and December is called “the former rain,” to distinguish it from that which comes to ripen the crop in March and April, which is called “the latter rain,” and comes “in the first month,” that is, the first month of the ecclesiastical year, *Abib*, or *Nisan*, March-April. (Deut. xi. 14; Job xxix. 23; Prov. xvi. 15; Zech. x. 1; Jas. v. 7.)

The culture of arable land in Palestine is simple and easy. No manure, no artificial dressing, is ever employed. That deposited by the beasts as they graze over the stubbly ground, the ashes of what is afterwards left to burn, and the mineral salts washed down over the soil from the limestone hills by the sub-tropical rains of winter, is all the manure the rich tillage of Syria has ever received.

The sower walks in advance of the plough, broadcasting the seed. As there are no fences of any kind, some of this seed naturally falls “by the wayside,” that is, upon the hard, open roads that run across the land; and just as naturally, some of it falls “on the rocky places,” for huge boulders of stone are purposely left in the fields to afford the shade and retain the moisture required by the crops in a hot, dry land. (Matt. xiii. 4–6.)

The plough is drawn generally by diminutive red oxen, but sometimes by asses, camels, or buffaloes. These are, in the case of oxen, asses, and buffaloes, attached by a yoke,

which is a light beam of wood about four feet long, with small sticks of wood some ten inches in length coming down below it, one on each side of the animal's neck, made fast underneath the neck by tying together stout leather thongs attached to the extremities of the projecting sticks—"the bands of the yoke." (Lev. xxvi. 13; Ezek. xxxiv. 27.)

It is literally "put upon" the oxen, and when removed "taken from off them," for the beam of the yoke lies on the top of their necks. Thus in figure Jehovah speaks of "the nation that will not put their neck under the yoke of the king of Babylon," that is, "that will not submit to and serve him." The weight of the yoke and the pull pressing their necks down make the animals stoop. Thus God says, "I . . . brought you forth out of Egypt . . . and I have broken the bars of your yoke, and made you go upright." The yoke naturally stands for service, and often for bondage, and "a yoke of iron" (though literal yokes are only made of wood) is a figure for heavy and very oppressive bondage. To "break the yoke," or "the bands of the yoke," is to give liberty to captives and deliverance from oppression. Some yokes are much lighter than others, and some by fitting better afford much greater comfort in working. Our Lord, alluding to this, says: "Take My yoke upon you and learn of Me . . . for My yoke is easy." (Matt. xi. 30.)

The plough is a very light, rudely constructed, primitive implement, which a man can carry on his shoulder for two miles, if his work lies as far, and it does little more than scratch the soil. It has *only one* handle, which the ploughman holds in his right hand. Hence the minute accuracy of our Lord's allusion, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God": his "hand," that is, "his one hand," and not his two hands, as with our ploughman, whose plough has two handles.

But there is another special force in this illustration that a Westerner would not see. Ploughing is particularly heavy work in Palestine, because, so light is the plough, that, when it comes to any root, hard clod, or other trifling obstruction, the labourer must bend forward and press his whole weight upon it, in order to prevent its being thrown out of the furrow. Looking back, therefore, would be utterly fatal to ploughing in Bible lands. The Palestine ploughman must of necessity constantly look onward and press forward, and so, too, must the believer, the spiritual ploughman. (Luke ix. 62.)

In his left hand he carries a goad, that is, a long rod with an iron, or sharp wood, point at one end, to prod and drive on the oxen, and a small iron spud at the other, or handle, end, which is used to clean the plough. With this goad, used as a spear, Shamgar, the son of Anath, slew 600 Philistines, and saved Israel. (Jud. iii. 31.)

Christ from Heaven says to Saul of Tarsus, when he is breathing out slaughter against the disciples at Damascus, "It is hard for thee to kick against the goads [*kentra*]." This is evidently the plural of majesty, a very frequent figure in Scripture, for "the great goad," that which was in the hand of the Saviour, the Heavenly Husbandman. This striking metaphor compares Paul, in the violence of his unconverted state, to a foolish, unbroken-in ox, which, when urged forward by the goad, in its impotent rage, madly kicks back against the sharp iron point, and, all in vain, incurs terrible, self-inflicted punishment. (Acts xxvi. 14.)

Ploughing in Palestine has often to be done in the midst of cold rains, snow, and storms, sometimes of great violence. No wonder "the sluggard will not plough by reason of the cold," for the most energetic and industrious find it very trying.

Owing to their light diet and slender clothing, and the

great heat they are exposed to for some seven months in the year, the *fellahheen* are but little fitted to face work in the fields in the winter, when the cold is frequently extreme.

There is not only the physical trial of working in such weather. Many of the people are for the most part ground down by the Government, and so poor that they live at the best of times from hand to mouth; and, "in seasons of great scarcity, they part in sorrow and anxiety with every measure of precious seed cast into the ground, for it is like taking bread out of the mouths of their starving children, and bitter tears at such times are shed over it."

In allusion to these sadly familiar scenes in the Holy Land, the psalmist speaks of those "that sow in tears . . . He that indeed goes forth weeping, bearing the basket [or 'measure'] of seed"; and represents them as sustained during this trial by the anticipated joy of harvest; for "they shall reap with triumphant singing [*rinnah*]. . . . He shall surely come in with triumphant singing [*rinnah*], bearing his sheaves." I think there is every reason to believe that this *rinnah* is that mode of rejoicing when for a long time they go on singing in chorus "*Hey aman, 'Allah aman; hey aman, ouroodo kaman*," "O amen, God is Amen; O amen, and repeat it again," to the accompaniment of a rhythmic clapping of hands, a characteristic Oriental feature of great rejoicing. (Ps. cxxvi. 5, 6.)

An olive tree in full bloom is shown, which fixes the season of our scene as the spring, about the end of April, and shows that the sowing here is not of the winter crops, mainly wheat and barley, which begins in November and ends about the beginning of February, but of the summer crops, in the late spring. The olive is, and always must have been, one of the characteristic trees of the country, which is truly "a land of oil olive." (Deut. viii. 8; 2 Kings xviii. 32.)

Its superabundant, tiny, silvery blossoms entirely cover the

100 **Everyday Life in the Holy Land**

tree, for it produces an amazing quantity of bloom, which gives it a very lovely appearance. "In spring one may see these flowers, on the slightest breath of wind, shed like snowflakes, and perishing by millions, yet enough remain to weigh the tree down with fruit." Job alludes to this extraordinary shedding of its flowers:

"He shall cast off his blossom like the olive." (Job xv. 33.)

**Scenes on the
Threshing Floor**



Scenes on the Threshing Floor

THE picture is that of the open-air threshing floor at the time of harvest, that is, the main harvest of wheat and barley, which begins about May 1st on the plains and is all over on the highest hills by the middle of June. Jeremiah's order of the seasons, given in the words, "The harvest is past, the summer is ended," though it is quite wrong here, is quite right in the Holy Land, where harvest comes before summer, or, as it is in the Hebrew, "the time of summer-fruits [*kayits*]," which commences at the middle of June and goes on to the end of August. This time of harvest is always hot and dry weather, not a drop of rain falling in Palestine, as already stated, from, say, the beginning of May to the middle of November. Thunder-storms, which usually come with us in summer, only occur in the Holy Land in winter. Hence the people's alarm at the miraculous and disastrous event when, to show the Divine displeasure, Samuel called down thunder and rain in wheat harvest. (1 Sam. xii. 16-18.)

Owing to the season being rainless, wheat and barley, when cut, are carried to the open-air threshing floors, the *jurun* of the Arabs, and *goaren* of the Hebrews. These floors are smoothed rock surfaces in some high and exposed position. Where rock fails, as on many of the plains, they are made of clay and cow-dung baked to an intense hardness in the sun. The heap of wheat or barley in the middle of the floor is raked down into a layer of about a foot deep, and oxen are kept walking round upon it, so as, by the trampling of their hoofs, to rub out the grain from the ears. The corn, being heaviest, falls

below the straw, which last by this trampling is slowly bruised in every part and cut up into tiny pieces. Hence "threshing" in Hebrew is *doash*, from *doosh*, "trampled down."

Sometimes a sledge of heavy logs of wood, with rough pieces of iron or black basalt stone let into its under side, is drawn by oxen over the wheat or barley spread on the threshing floor. One of these is shown upside down in our picture. This is the *moarag* of the Hebrew Bible, called to this day by the Arabs *moarej*, Isaiah's "sharp threshing instrument having teeth." Sometimes, though more rarely, a heavy sledge with rows of small iron-shod wheels let into it, surmounted by a rude chair where the driver sits, also drawn by oxen, is used for threshing. This is Isaiah's "cart wheel," known to the Greeks and Romans as "the Carthaginian wagon." These huge threshing sledges, and not, as the English reader would naturally suppose, little flails, were "the threshing implements" offered by Ornan to David as fuel for the altar the king was about to erect. (1 Chron. xxi. 23.)

When the threshing is completed, the heap, consisting of corn, crushed straw, and chaff, is tossed up with a fork, when a light wind is blowing, which carries the straw and chaff into places by themselves, and so winnows out the grain, which, being heaviest, falls straight down. In this winnowing, which takes place on the open-air threshing floor, three heaps are formed—that of wheat or barley, as the case may be, close to the winnower; the crushed straw in a large heap a little farther on, while the chaff (*moats*), lighter even than the straw, forms a tiny heap by itself still farther on, and, if the wind is too strong, gets quite blown away and lost. Thus of the wicked it is said in Job—

"They are as crushed straw [*teven*] before the wind,
And as chaff [*moats*] that the whirlwind steals away." (Job xxi. 18.)

When thus separated from the grain, the crushed straw

is again laid by itself on the threshing floor, and further subjected for a whole day to the trampling of oxen, or the action of the threshing sledges; for its value entirely depends upon its fineness.

This treading down of crushed straw by itself had not, until my *Palestine Explored* was published, been brought to the notice of the commentators. It is surely to this second, more severe trampling down of crushed straw, when separated from the grain, to which allusion is made where we are told of the people of Jehoahaz that "the king of Syria had destroyed them, and had made them like dust in threshing." This, it would seem, is also the allusion in Isaiah:—

"Behold, I will make thee a new sharp threshing-sledge-having-teeth,
Thou shalt thresh mountains and beat [them] small,
And shalt make the hills as chaff [*moats*].
Thou shalt fan them, and the wind shall carry them away,
And the whirlwind shall scatter them." (Isa. xli. 15, 16.)

"The comparison of mountains and hills to the huge heaps on the threshing floor is a bold and striking figure; whilst the reference to the wind carrying them away plainly identifies the heaps in question with those consisting entirely of crushed straw and chaff. The whole process of winnowing in Palestine proceeds, as I have shown, on the principle that the wind is not strong enough in the warm season, except on very rare occasions, to do this in the case of corn."¹ Micah iv. 13 requires the same explanation.

The crushed straw made by this process is called in Arabic *teben*, and is evidently the Hebrew *teven*, as distinguished from *kash*, which both in Hebrew and Arabic is "long straw," or "stubble"—a most important distinction always ignored in our Versions.

Teben, or "crushed straw," is employed throughout the

¹ *Palestine Explored*, 13th edition, p. 237.

East for two important purposes. First and chiefly it is used as fodder for horses, asses, oxen, camels, etc., in place of hay as with us, which last is not, and never has been, used as fodder in Bible lands. Secondly, it is employed to mix with clay to make sun-dried clay bricks, the universal bricks of the Orient. Horses and camels are still, as they were in Solomon's stables, fed on "barley and crushed straw." Twice in Isaiah we read that the food of the ox was *teben*; hence he was not to be muzzled "when threshing," that is, when preparing, his own proper food by walking about over the straw. (1 Kings iv. 28; Isa. xi. 7, lxv. 25; Deut. xxv. 4; 1 Cor. ix. 9; 1 Tim. v. 18.)

In Pharaoh's persecuting edict, the taskmasters set over Israelite toilers in Egyptian brickfields were commanded no more to give the people "crushed straw [*teven*]." "So the people were scattered abroad throughout all the land of Egypt to gather stubble [*kash*] for [making into] crushed straw [*teven*]," that is, last year's trodden-down stubble—left when the harvest was reaped almost twelve months before. Yet they were to deliver the same number of bricks as before. Well might "the officers of the children of Israel see them in affliction," when it was said, "Ye shall not diminish from your bricks the daily amount [literally, 'the matter of a day in its day']." (Ex. v. 6-19.)

In Scripture, wheat, "the good seed," is a figure of the righteous, "the sons of the kingdom"; and *teben*, "crushed straw," is as uniformly a figure of the wicked. While threshing separates the wheat—the precious from the vile—and puts it in a place of safety below the straw, the straw itself, remaining exposed to constant trampling on the top, is torn to pieces and crushed and bruised in every part.

The threshing sledge is the Roman *tribulum*, whence our word "tribulation." Observe its double action; for tribulation, producing "godly sorrow," so far from harming him, has for

Scenes on the Threshing Floor 107

the believer a separating and purifying effect, "working repentance unto salvation which brings no regret"; while to the world the same tribulation and sorrow "work death." (2 Cor. vii. 10; Acts xiv. 22.)

On this threshing floor a *fellahh* is shown crushing pottery to make the principal ingredient of Oriental cement, though it is only done when the crop is off the floor. He employs a huge rough stone for this purpose, the rougher and more unhewn the better. The pottery so crushed is called by the Arabs *hhomrah*—"thick *hhomrah*" when it is broken into tiny pieces, about a third of an inch square, used in rough cement work; and "thin *hhomrah*" when ground to powder for the preparation of cement of a finer kind.

There seems plainly an allusion to this process in the passage in which it is said of the enemies of God and of His people:—

"Thou shalt dash them to pieces like a potter's vessel." (Ps. ii. 9.)

Still plainer is the reference in Isaiah:—

"And its shivering shall be like the shivering of a potter's bottle,
Beaten down—He does not spare;
Nor is there found in its beating down
A potsherd to take fire from a hearth,
And to draw out water from a ditch." (Isa. xxx. 14.)

The preparation of *hhomrah* in this way throws also a graphic light on the shivering of the *bakbook*, the "potter's earthen bottle" of our Versions, the narrow-necked drinking-water bottle of the East, that Jeremiah was commanded to break. It is called in the Hebrew *bakbook*, because this is the gurgling sound made when water is poured out of it. Down to the year 1874, the Valley of the Son of Hinnom, where, in the presence of the elders, the *bakbook* was to be broken as a symbol of the destruction coming on the city, was the only spot in or near Jerusalem where *hhomrah* was

108 **Everyday Life in the Holy Land**

manufactured by the grinding to powder of earthenware bottles. (Jer. xix. 1, 2, 10, 11.)

It throws an even stronger light on the figure used in Nebuchadnezzar's dream, where the partly iron and partly pottery feet of the image symbolising Gentile powers are crushed by "a stone cut out without hands," that is, such a one as the huge rough stone employed to this day on the threshing floors to make *hhomrah*.¹

¹ Dan. ii. 34, 35. See *Palestine Explored*, 13th edition, pp. 112-28.

Sifting Wheat



Sifting Wheat

THE central figure in this scene is a *fellakhah*, a village woman, who is seen sifting wheat before grinding it in the handmill to make her "daily bread." As we have seen, under the picture of threshing corn, both wheat and barley are threshed by a rude and primitive process, on an open-air threshing floor, and come into the market in a very unclean condition. For they are mingled with dust and small stones, damaged grains, and the seeds of many wild grasses, including the blackened grains of that strong-growing rye grass, bearded darnel (*Lolium temulentum*), blackened by a poisonous smut, akin to the ergot of rye, which often attacks it in Palestine, so unhappily rendered "tare" in our Versions. The Arabs call it *zowan*, and it is evidently the *zizania* of the New Testament, which, because it is such a tall, strong-growing grass, cannot be distinguished, so as to weed it out, till its ears are formed. Thus wheat and bearded darnel, when they spring up in the same field, must both be allowed to grow together till the harvest. (Matt. xiii. 24-30.)

Neither farmer nor corn merchant cleans the corn, so that this has to be done from time to time in each household, for all that has been done on the threshing floor is the winnowing out of the corn from the crushed straw and chaff, by tossing it up with a fork or shovel against the wind. Hence arises the distinct process of sifting, as distinguished from that of winnowing.

Though it goes on all the year round in every house, both

in country and town, I do not think it had been described till I gave a very full account of it in my *Palestine Explored*. It first became a familiar scene to me in the courtyard of our parsonage home on Mount Zion, where our native cook, a Bethlehem woman, was often to be seen skilfully performing this process of sifting.

The sieve, or *ghurbal*, used for this purpose is a large but very shallow one. The woman—for this work is always done by women—squats on the floor, and half fills the sieve with wheat. At the outset she shakes “the *ghurbal* from right to left six or seven times, till all the crushed straw and the chaff that still remain in the corn come to the surface, most of which she is able to gather up and throw away. Then she commences to hold the sieve in a slanting position, and for a considerable length of time jerks it up and down, blowing vigorously across it all the while with her mouth. This part of the manipulation, which is most skilfully performed, has three results.

“First, the dust, earth, fine grass seeds, and small or broken grains of wheat fall through the meshes of the sieve on to the ground at her feet.

“Next, chiefly by means of the blowing, the remaining crushed straw (*teben*) and chaff are either dispersed or collected in that part of the *ghurbal* which is farthest from her.

“Thirdly, the best of the wheat goes to the bottom in the centre in one heap; while at the same time the small stones are collected together in a little pile by themselves, on that part of the sieve which is nearest to her chest. She then removes with her hands the stones, *teben*, chaff, and other rubbish.

“After this she sets the *ghurbal* down, and, carefully going over the corn, picks out any impurities which may yet remain. The ‘sifting’ is then complete. Often have I stood to watch this primitive but dexterous process, which, as it is the same in every part of the land, is in all prob-

Sifting Wheat

113

ability that to which Divine allusion is twice made in the Scriptures."¹

Amos, predicting the age-long persecutions and sufferings of Israel, declares:—

"For lo, I will command,
And I will sift the house of Israel among all the nations,
As [corn] is sifted in a sieve,
And not a small stone [*tzëroar*] shall fall upon the earth." (Amos ix. 9.)

Tzëroar is evidently the diminutive of *tzoor*, "a rock," and is the same as the colloquial Arabic, *surar*, "a pebble."

How strikingly is here shown the endless trial and unrest, the unparalleled, searching discipline of these "tribes of the wandering foot and weary breast." But the wonder of it is, as this prophecy declares, that throughout all they have remained a distinct and separate people. For the house of Israel, driven hither and thither amongst all the nations, sifted "as [corn] is sifted in a sieve," have yet been preserved alone in that sieve of isolation and suffering where Jehovah has kept them tossing these 2,500 years. Most appropriately has He likened this painful discipline to "sifting," for His gracious purpose in it throughout has been to separate the precious from the vile, and to prepare them to take their place amongst the good wheat in the heavenly garner.

But even the hard-hearted, stony-ground members of this miraculously preserved people, though worthless as the pebbles amongst the grain, have not been allowed to perish, for so have been fulfilled the words—

"And not a small stone shall fall upon the earth."

The same graphic figure occurs in the Gospel narrative, in our Lord's warning words to Peter, "Simon, Simon, behold,

¹ *Palestine Explored*, 13th edition, pp. 245-49.

114 **Everyday Life in the Holy Land**

Satan asked to have you, that he might sift [you] like wheat." (Luke xxii. 31.)

A *fellahh* wearing the rude sheepskin jacket, *furweh*, is shown with a *naboot*, or "club," the *shaivet*, over his shoulder, returning from a hunting expedition, carrying a hare and a red-legged partridge.

On the wall of the house may be seen cakes of cowdung plastered there and left to dry in the sun, to supply the usual cooking fuel of the *fellahheen*.

The scene of our picture is in the neighbourhood of Anti-Lebanon, which rises snow-streaked in the background; so that the time of the year must be about March or April, for by May, snow, except in a few sheltered valleys with northern aspect, is only to be seen in Syria resting on the summit of Mount Hermon, which, for a great part of the year, stands out against the sky a conspicuous white cone.

Snow rarely falls in Southern Palestine in any quantity more than once in five or six years, and then only lies on the ground for two or three days. Ice never lasts for a day in Southern and Central Palestine. There—and, indeed, throughout the East—it is the custom to use snow in compressed masses to cool drinks in the hot weather; for snow, coming straight from the distilled waters of the sky, is far purer and safer than ice, seeing the latter is formed from sheets of water on the ground.

This is alluded to in Scripture, for snow is there spoken of where we should speak of ice. The following are some instances:—

"Like a vessel of snow in a day of harvest,
Is a faithful ambassador to those sending him." (Prov. xxv. 13.)

"Like snow in summer, and like rain in harvest,
So honour is not comely for a fool." (Prov. xxvi. 1.)

In the mid-distance the summer-sea-night-mist, which

comes up from "the Great Sea westward," the Mediterranean, every night in the hot season when an east or south-east wind is not blowing, is seen faintly, as it passes away at sunrise, reabsorbed into the warm air. This is the "dew" of our Versions, which occurs some thirty-five times in the Old Testament, and, happily, is a uniform rendering of the Hebrew word *tal*. This mist from the sea comes up in silvery white clouds almost every night for some seven months of the hot season, dropping for hours a very fine night rain like a heavy Scotch mist. It is exceedingly precious, for no drop of rain falls during these six or seven months, and dew seldom forms at that season; so that this summer-sea-night-mist is the only moisture that then comes to cleanse and freshen the air and keep alive all delicate vegetation.

The wise man tells us, as an eminent illustration of the wisdom and goodness of Jehovah—or so he appears to say, according to the Authorised Version:

"The clouds drop down the dew [*tal*]." (Prov. iii. 20.)

But this is just what clouds never do, and, indeed, "dew" never forms on a night when any clouds are about! But this is literally and beautifully accurate when we rightly translate *tal*, like the similar Arabic *talah*, "summer-sea-night-mist"; for these silvery clouds, taking at sunrise the glorious opal hues of dawn, drop down a delightful, cooling, fine rain over the thirsty plains and hills of the Holy Land, and then, as soon as the day is hot, about nine a.m., pass entirely away.

Thus the prophet declares of Israel's brief and transient periods of obedience:—

"Your goodness is like a morning cloud,

And like the summer-sea-night-mist [*tal*] that goes early away."

(Hos. vi. 4; xiii. 3).

116 **Everyday Life in the Holy Land**

Every place where "dew" occurs in our Versions will be found to have a new and beautiful force in the light of the discovery I made in Palestine of the true meaning of *tal*, and which I have dealt with at length in *Palestine Explored*.¹

¹ *Palestine Explored*, 13th edition, pp. 129-51.

**An
Olive Yard**



An Olive Yard

THE olive is the natural king of Palestine trees. Of Israel's royal race it is said that in the coming time of their restoration "his majesty [*hoad*] shall be like the olive." In perfect keeping with this, in Jotham's fable, when the trees went "to anoint a king over them," they went first to the olive.

Olives are as meat and butter to the Palestine peasants, the mass of the people, and one tree in full bearing will go largely toward feeding a family. The berries form a very nourishing and fat-supplying food, especially in the hot season of the year. Thus Jehovah in Palestine "causes the face to shine from oil." (Hos. xiv. 6; Jud. ix. 8-15; Ps. civ. 15.)

The usual food of the poor in Bible lands is a "handful of meal and a little oil in a cruse," whilst nothing could be more natural than that, in a time of famine, a poor widow, such as the one Elisha helped, should have nothing left in the house "save a pot of oil." The payment for Hiram's servants, "twenty thousand measures of wheat for his household, and twenty measures of pure oil," shows that the staple food of the working classes in Solomon's days was the same as it is now. (1 Kings xvii. 12; 2 Kings iv. 2; 1 Kings v. 11.)

In Palestine to this day, there are far more olive trees than any others, for it is essentially "a land of oil olive." The trees in an olive yard are often possessed by various owners who do not possess the land, but have only a right

Everyday Life in the Holy Land

to dig around the roots and otherwise attend to the trees, and at harvest time gather the fruit.

The olive is the second tree mentioned by name in the Bible, the first being the fig. The tree begins to bear about its fifteenth year, and then continues to feed twenty generations. Its gnarled trunk, and its rounded sage-green foliage, with a silver sheen on the under side, make it a very striking and beautiful feature of Holy Land scenery. Thus Hosea declares of saved Israel, in allusion to its regal character, and to that beauty which Ruskin so much admired when he beheld the groves of this tree in Italy—

“His majesty [*hoad*] shall be like the olive.” (Hos. xiv. 6.)

The wild olive grows spontaneously, and is then grafted from a cultivated tree. In the Apostle Paul's interesting and important allusion to this, he speaks of the Gentiles under the Gospel dispensation as “a wild olive tree” being grafted into the root of Israel, the “fat,” that is, “oil-bearing,” cultivated olive tree; but adds that this illustration he employs alludes to a process “contrary to nature,” for “the olive wild by nature” is not in Palestine grafted into “the good olive tree,” but just the reverse. (Rom. xi. 17-24.)

A crier proclaims the day settled by the village elders, early in October, when the olive harvest is to commence, and then, and not till then, all the people who own olive trees may collect the berries. An olive tree in full bearing will yield from ten to fifteen gallons of oil. Women and boys mostly gather in the produce, partly by beating the trees with rods, and partly by climbing into them and shaking the berries down. They used these same rods 3,400 years ago, for we read in the law of Moses, “When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.” (Deut. xxiv. 20.) They also shook

the fruit down in the days of Isaiah just as they do now, for the prophet declares:—

“Yet the gleanings of grapes shall be left in it,
Like the shaking of an olive tree,” (Isa. xvii. 6.)

and again:—

“When thus it shall be in the midst of the land among the peoples,
[There shall be] like the shaking of an olive tree.” (Isa. xxiv. 13.)

The picture shows a scene at the time of this ingathering. The olive harvest is the last crop of the year, coming just before the Feast of Tabernacles, or Ingathering.

Some of the berries are pickled in salt water, and preserved to be eaten as a rich, fattening food. But the bulk are carried to the olive presses, where they are first crushed into pulp in a primitive stone mill. Sometimes this pulp is sewn up in canvas or horsehair bags, and the remaining oil it contains trodden out by the bare feet of women and girls. In allusive reference to this, it was said that Asher should “dip his foot in oil.” But the main part of the pulp is usually put into small flexible baskets, piled one over the other under a rude wooden press, worked either by a screw or a beam lever. “Pure olive oil beaten” alludes to a cleaner way of extracting the oil by beating it out of the berries with the blows of a stick. (Ex. xxvii. 20; xxix. 40.)

Job’s allusion to the rock pouring him out “rivulets of oil” is to the tiny streams of oil flowing from the rock presses. Jacob’s being made “to suck . . . oil out of flinty rock” seems an allusion to the limestone of Palestine, in which the olive flourishes. When the olive is torn by tempest, or riven by lightning, or cut into by the poor and improvident *fellahheen* to furnish firewood, the slender threads of its remaining trunk, as shown to the right in our picture, are piled round with stones as a support, and the bark again

grows over the wounded part, and the tree in its wonderful vitality still goes on bearing abundantly. For this, among other reasons, it is a fitting emblem of the Church. Its rich oil is a type of the Holy Spirit, prophets, priests, and kings of a new dynasty being anointed with oil, and oil being the chief, almost sole, illuminant throughout the Orient. Often a number of young shoots spring up around the parent tree, as shown here in the case of the stone-protected olive. This seems to be the psalmist's allusion when, speaking of the blessing of the man who fears Jehovah, he says:—

“Thy children [shall be] like olive plants round about thy table.”
(Ps. cxxviii. 3.)

**Sanctuary—
The Phantasia
of
the White Banner**



Sanctuary—The Phantasia of the White Banner

THIS picture is a fine illustration of the overpowering glare of Syrian noon in the hot, dry season, which lasts from, say, the first day of May to about the end of October. Such is the heat, and the consequent dryness of the air, that it seems to wondrously soften and subdue all colour, and to clothe the scene with an indescribable brightness. Artists have found it difficult to represent the high lights and neutral tints thus produced, which are so rare in most northern latitudes. Perhaps of all men the late Mr. H. A. Harper has best depicted this distinctive feature of Palestine scenery during some seven months of each year; and he told me that he believed he owed his ability to render these colour effects to his having, when young, spent much time painting in the Wharfedale, Yorkshire, where he had found, in the summer and early autumn, something approaching the exquisitely high lights and neutral tints so characteristic of the Holy Land.

The scene depicted is a truly Oriental one. It illustrates the subject of taking sanctuary, which has become necessary throughout the East owing to the unwritten but inexorable law of *thar*, or "blood-revenge." The crime of homicide in all its forms is punished, not, as with us, by a State criminal court, but by the relatives of the man who has been slain, and this was evidently the same in Old Testament times, as so many allusions show. This was all along the interpretation put on the method of carrying out the Divine command given to Noah and his sons, "Whoso sheddeth

man's blood, by man shall his blood be shed; for in the image of God made He man"; and it is clear that the law of Moses recognises and endorses the present mode of procedure in Bible lands. (Gen. ix. 6.)

They do not make a clear distinction between wilful murder and other forms of homicide, and they claim a right to the "blood," that is, the life, not only of the actual homicide, but of his relations within a certain limit. It rests within the *khomsee*, or fifth generation, those only having the right to avenge a slain person whose fourth lineal ascendant is, at the same time, the fourth lineal ascendant of the person slain; and, on the other side, only those male kindred of the homicide are liable to pay with their own for the blood shed whose fourth lineal ascendant is, at the same time, the fourth lineal ascendant of the homicide. The lineal descendants of all those who were entitled to revenge at the moment of the manslaughter inherit this right from their parents. The right is never lost: it descends on both sides to the latest generations. This right is called the *thar*, or "blood-revenge."¹ It applies to a life taken in war or in border feuds, as well as on other occasions; and therefore, to save themselves, the people in a fight try to single out a man who has killed another. Arab children are taught to conceal their family names, lest they should suddenly be made to pay with their young lives a claim for blood against their house, on account of the act of some remote ancestor! The words "There is blood between us" are darkly suggestive of an endless feud that often decimates a family for a whole century; for, as the Arabs say, "*dam butlub dam*"—"blood calls for blood." Thus God said to Cain, "The voice of thy brother's blood cries out to Me from the ground," that is, "cries out to me for your blood." (Gen. iv. 10.)

¹ For a full description of the *thar*, see the author's *Pictured Palestine*, 5th edition, pp. 230-43.

It is most interesting to notice here that the law of Moses strictly limits the *thar* to the life of the actual murderer. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." This is one of those many cases where the Mosaic law, while endorsing and incorporating the ancient customs universal throughout the Eastern world—such as slavery, polygamy, divorce, and others—greatly modified them in a righteous and merciful direction. (Deut. xxiv. 16.)

In order to mitigate the terrors of this ancient system there is a custom by which a blood fine, called *deeyah*, may be accepted instead of life by the relatives of a man who has been killed. There is in this way a fixed "price of blood." Amongst the *fellahheen* it is 4,000 piastres, or about £35, for a man, and half that amount for a woman. This money payment in the place of "blood," or "life," was not allowed by the law of Moses in the case of a wilful murder. It is expressly said, "Ye shall take no ransom for the life of a murderer who is guilty of death." But probably in the case of accidental or justifiable homicide of any kind, as in the special case of the sentence to death on the owner of an ox who had gored a man, the *deeyah*, or money fine, was sanctioned by the Mosaic law in lieu of life. It was certainly allowed in the case of the Gentile nations surrounding Israel in the case of wilful murder, just as it is amongst the Arabs to-day; for David asks the Gibeonites, whose kinsmen Saul had slain, "With what shall I give you a ransom?" and they hastened to say they would not have "silver or gold of Saul or his house"—that is, the *deeyah*—but the lives of seven of Saul's sons. According to the terrible practice prevailing to this day, their bodies were exposed after their execution, in this case for almost seven months—"from the beginning of harvest [about May 1st] until water poured

down on them from heaven ['the former rain,' about the third week in November]," probably hung up in chains. This barbarous insulting the bodies of the dead was specially forbidden by the law of Moses: "If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt surely bury him that day." (Deut. xxi. 22, 23).

Even in Israel, though no life but that of the manslayer might be taken, yet it was not by the officials of a court of justice he was to be executed, but, just as in Palestine to-day, by "the avenger of blood." "The avenger of blood himself shall slay the murderer; when he meets him he shall slay him." Indeed, the elders of the murderer's city, when he has fled for refuge, are commanded to "send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die." Of an Israelite who entices another to serve heathen gods, it is said to the tempted one, "Thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people, and thou shalt stone him with stones, that he die." In the case of "a stubborn, rebellious son . . . glutton, and a drunkard," his father and mother are commanded to bring him unto the elders of his city at the gate of his place and denounce him, that "all the men of his city shall stone him with stones, that he die." No less than forty-five offences are mentioned in the Pentateuch as punishable with death. In most of these cases there seems little reason to doubt that the voice of two witnesses would at any time convict, and the people of each town or village would be the unprofessional executioners.

To soften the harshness of this summary procedure, in the case of homicide, and to avoid the mistakes that through hasty passions might otherwise occur, six cities of refuge

were appointed to afford instant and inviolable sanctuary to the manslayer who might flee to them and there have his case properly investigated. Of them it is said, "And they shall be unto you cities of refuge from the avenger; that the manslayer die not until he stand before the congregation in judgment . . . and the congregation shall deliver the slayer out of the hand of the avenger of blood" . . . "because he smote his neighbour unwittingly, and hated him not beforetime. And he shall dwell in that city . . . until the death of the high priest that shall be in those days: then shall the slayer return and come into his own city." (Numb. xxxv. 12, 25; Josh. xx. 5, 6.)

But there are in Palestine to-day, and it was doubtless the same in Bible times, several other rough and ready modes of sanctuary. First, a man pursued by the avenger of blood may seize hold of the dress of a woman, even that of his own wife, and thus find safety. Secondly, he may fly to a mosque or a *mukam*, or any sacred shrine and so escape. Thirdly, he may take refuge in the abode of any neutral person, and in this case, no matter what trouble or inconvenience may be caused by the presence of the uninvited guest, it is thought very disgraceful to refuse such an asylum if it is sought. Many lives every year are saved in this way in Syria and the adjacent Bible lands, the fugitive manslayer staying as a guest in the house to which he has fled until the matter has been settled, and the avenger and his friends have either been satisfied that the homicide was innocent, or else have formally accepted the blood fine—which last is very frequently the case amongst the *fellahheen*, who avoid taking life unnecessarily, for, as they say, "man is not a water melon: when once in the ground he cannot rise again."

A fourth and most remarkable mode of taking sanctuary is evidently ancient. A man, when pursued and overtaken

by the avenger of blood, may yet in most instances save himself by crying, "I am the *dahheel* [that is, 'one who entered the abode of,' and therefore is 'a protégé of'] such an one," mentioning the name of some person of power or rank. To quote from *Palestine Explored*, "According to their custom, the protection of the person invoked is gained, even by one who is unknown to him, by thus merely calling upon his name. It is held to be as though the fugitive had succeeded in entering the tent or dwelling of the person he mentions. In such a case, if the avengers of blood refuse to listen to the appeal, and take the manslayer's life, the person on whose name he has called is bound, by their code of honour, to take swift and summary vengeance. When they are in the act of killing him, the fugitive turns to someone who is present, and cries, '*Ana dahheel fulan—el amaneh andak*'; 'I am the *dahheel* [or 'protégé'] of such an one—the trust is with thee.' He does not say, 'such an one,' *fulan*, but actually names some great and powerful person, who may be a person whom he does not know and who does not know him. By these words the dying man commits to the one he addresses the sacred duty of informing the protector who was invoked of what has taken place, and of relating how the victim was slain in despite of the respect due to his name. One so addressed is bound by every principle of religion and honour, however much he may dislike doing so, to accept and carry out this trust. To neglect to carry out an *amaneh*, or 'trust,' is in their estimation, not only a deep disgrace, but also an unpardonable sin. To call a man '*hhayin el amaneh*,' 'breaker of a trust,' is to give him the vilest character that can be borne.

"When tidings have been brought to the person whose name was invoked by the victim of the avengers of blood, he has the right of gathering together all his friends and allies to assist him in punishing the outrage, and establishing the

honour of his name. With the customary cry, 'Who is on my side? Who?' he calls upon them to join their armed followers with his own men. He then marches to the place where his *dahheel* was slain, and has a right to take vengeance upon all who were concerned in killing him during three and one third days, by putting to death all the men and seizing all their property. For this act of summary vengeance no blood-revenge or blood-money can ever be claimed. When the three and one third days are over, a white flag is hoisted on a pole or spear by the relatives of the *dahheel* who was put to death, in the honour of his protector. Any of the offenders who have escaped with their lives may now return in safety and resume whatever is left of their property."¹

In most cases the calling on the name of a powerful protector is sufficient to stay the hand of the most enraged revenger, and procure the safety of his self-constituted *dahheel* who has thus publicly called upon his name. Both in this case, and also when the sanctuary of a neutral house has been accorded, the rescued manslayer, when either acquitted on trial, or spared through the acceptance of blood-money instead of his life, is led back with rejoicing by his family and friends to his home, in a public procession with a white flag hoisted; and it is proclaimed as they pass along, "This banner is the honour of the great sheikh So-and-so," the person whose house or name afforded a safe sanctuary, whilst songs in his praise are sung to the accompaniment of clapping of hands, firing off of guns, music, and loud *ullaloos*. On such occasions, as shown in our picture, a wild, half-naked, turbanless, dishevelled man, often waving a drawn sword, dances backward with absurd and extravagant gestures, playing the buffoon to do honour to the event! This strange custom, with its interesting Scripture allusion, I explain more fully in the description of "A Bridal Procession in a Town."

¹ *Palestine Explored*, 13th edition, pp. 108, 109.

Such a procession in the streets is greeted by the people with cries of "Phantasia! phantasia!" a term which applies to all public displays or spectacles, of which they are passionately fond, whether a military parade with band playing, or *derweeshes* marching abroad with banners and music and insignia of their orders, a wedding procession either of bride or bridegroom, or one connected with a Mohammedan circumcision, or any other public spectacle. This is a most interesting case of a Greek word having come down from the time of Christ, and surviving on the lips of the people down to our day. When, more than 1,800 years ago, King Agrippa and his Queen Bernice came, no doubt with a royal procession, to the courthouse to hear Paul, we read that it was "with much *phantasia*," rendered "pomp" in our Versions; and in the Greek the word has the accent on the syllable "si," just as it has on Arab lips to-day. The late Colonel C. R. Conder, who is generally so accurate, has fallen into a curious mistake over this, for he says of these displays that "they indulge occasionally in what is termed a *phantasia*, a word apparently of Italian origin introduced by the Franks"; the fact being that this is one of the several Greek words which must have passed into Palestine speech as the result of the Greek conquest of Palestine 300 years before Christ. (Acts xxv. 23.)

There would appear to be several allusions to this mode of taking sanctuary in the Scriptures of the Old Testament. Let Psalm xx. be read in this light. It is a prayer of the people for their king when he is in danger of his life. The psalmist cries:—

"The name of the God of Jacob defend thee. . . .
Some trust in chariots and some in horses,
But we will make mention of the name of Jehovah our
God." (Ps. xx. 1, 7.)

Rejoicing by anticipation in the salvation that this Name

will bring, he cries, in evident allusion to the white flag that is set up and carried about in the protector's honour:—

“We will rejoice in thy salvation,
And in the name of our God we will set up a banner
[*nidëggoal*].” (Ps. xx. 5.)

Again, in another psalm of David, whose adventurous life of border warfare had doubtless led him to become very familiar with matters of sanctuary, there seems a further reference to the same custom:—

“Save me, O God, by Thy name,
And by Thy might vindicate me . . .
For strangers are risen up against me,
And oppressors seek after my life.” (Ps. liv. 1, 3.)

Exulting in the power of Jehovah's name, and the certainty of His vindicating those who appeal to it, he adds:—

“Behold, God is my helper . . .
He will return the evil unto mine enemies;
In thy truth cut them off.” (Ps. liv. 4, 5.)

But still plainer is the allusion of the wise man, when, speaking of the Divine protection, he says:—

“The name of Jehovah is a strong tower:
The righteous runs into it, and is safe [literally, ‘is set
aloft’].” (Prov. xviii. 10.)

The costumes in our picture all show that this scene is amongst the *fellahheen*. On the flat, low roof of a village house, which is only about seven or eight feet high, women are seen attracted by the sight. Being in the presence of men, they are veiled. This veiling, in the case of the *fellahhat*, or village women, consists of taking one end of the large white sheet which, hanging behind them from their head, does duty as a veil, and holding it before their mouth. The windows

134 **Everyday Life in the Holy Land**

being so few and small, and the housetops flat and affording an excellent view of what is going on in the adjacent streets, on the occasion of any exciting scenes the people throng to the roofs. This applies equally to the town houses, which, although they sometimes have one or two large windows, have these windows shut in by close, carved wooden lattice work, and also possess flat roofs rendered accessible by a staircase within. It was just the same in Old Testament times. The people of Jerusalem, "the Valley of Vision," are represented, in their alarm, as "wholly gone up to the housetops," in order to see what the strange stir and tumult in the city was about, where we should say they had "rushed to the windows." (Isa. xxii. 1.)

Around the roofs of some of these, and of all the higher two- or three-storey houses in the towns, there is a stone or concrete balustrade, about a foot and a half to two feet high. A number of earthenware pipes, laid one over the other in the form of a pyramid, are put at intervals in these low balustrade walls, for the purpose of ventilation; but they are purposely laid parallel to the roof, so that those looking through them may not be able to see into their neighbours' courtyards, the seclusion of women in the East specially calling for this precaution. As all are made alike in this respect, they doubtless represent the ancient, unchanged form of such parapets. The law of Moses, amongst its many other considerate and merciful precepts, required all builders to erect this protective structure, in the words: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." (Deut. xxii. 8.)

**Fishing in the
Lake of Galilee**



Fishing in the Lake of Galilee

THE various modes of fishing are here depicted as they are still carried on in the Lake of Galilee, or Kinnereth, as it is called, from *kinnor*, "a harp" (whence the Greek name Gennesaret), for this sheet of water, about thirteen miles long by seven miles broad at the widest part towards the north end, is in the form of a harp. Its waters are bright and clear, and its greatest depth is 156 feet. Canon Tristram says: "The density of the shoals of fish in the Sea of Galilee can scarcely be conceived by those who have not witnessed them. Frequently these shoals cover an acre or more of the surface, and the fish, as they slowly move along in masses, are so crowded, with their back fins just appearing on the level of the water, that the appearance at a little distance is that of violent showers of rain pattering on the surface." It will be seen how this bears out the overwhelming catch of fish recorded by Luke; when, even though the net broke, they filled two of the boats "till they nearly sank." (Luke v. 5-9.)

The fish are mainly of the bream, perch, and carp kinds, and very similar to those of the Nile, a fact to which Josephus calls attention. Fourteen species have been observed by Dr. Tristram, and he thinks there may be forty. The coracinus, or catfish, *Clarias macracanthus* (Günther), which is a silurus, or sheat fish, is sometimes three feet long, and, being without scales, was forbidden to the Jews. In the parable, the seine, or drag net, was drawn to shore, the good fish were gathered into vessels, and the "rotten were cast away"; these "rotten"

138 **Everyday Life in the Holy Land**

fish would be those ceremonially unclean, in this lake sheat fish and eels. (Matt. xiii. 47, 48.)

It is an interesting and significant fact that when our Lord twice fed the crowds, and once, after His resurrection, His disciples, the only food in addition to bread that He provided was fish—cold fried fish, no doubt, such as the bakers' boys still carry about on a tray with their loaves of bread. The only description of food we are told of our Lord's eating was "a piece of broiled fish," and this, wonderful to relate, was after His resurrection!

The lake is very picturesque and beautiful, being closely surrounded by mountains, and therefore liable to sudden and very violent storms, such as that recorded as following at the close of the fine evening when the five thousand sat upon the ground at a miraculous feast. Partly because it is thus shut in, and still more because it is 682 feet below the level of the Mediterranean Sea, it is exceedingly hot.

On this account the fishermen here work stark naked, with sometimes a little skull cap on their heads; and they are the only workmen in Palestine who do, for nakedness is thought shameful. This strange custom is incidentally noticed in his Gospel by John the fisherman, when he tells that Peter, before leaping out of the boat to swim ashore to his Master, "girt his fisher's garment upon him, for he was naked." It would seem to have been one of our Lord's fisher followers, who, at His arrest in the garden of Gethsemane, had "a linen cloth cast about his naked body," and when, in trying to take him, they seized the linen cloth, "he fled from them naked." On the Egyptian monuments men fishing with nets are depicted naked. (John xxi. 7; Mark xiv. 51, 52.)

Fishing in the lake is chiefly carried on from the shore. At *Ain Tabigah* on the north shore, towards the west of it, is a spring of warm, clear water, and here the vast shoals

gather from time to time. The only other spot where this occurs is on the eastern side of the north shore, where the Jordan enters the lake, and the fish are attracted by its fresh, cool waters. I made this discovery of these only two regular places of fishing during a journey in this region in 1872, and at once perceived that these must be the two Bethsaidas, or, as the word means, "places of fishing," plainly alluded to in the Gospels, but which the commentators could not locate. The western Bethsaida was at *Ain Tabigah*. This was the place from which Philip came, and "the city of Andrew and Peter" (John i. 44); of which Christ said, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" (Matt xi. 21; Luke x. 13); and of which we read, when Christ was at the north-east of the Lake of Gennesareth, "He constrained His disciples to get into the boat and to go to the other side over against Bethsaida." (Mark vi. 45.) The splendid ruins of Chorazin are about two miles and a half to the north of it. The eastern Bethsaida stood somewhat back from the shore near to where the Jordan enters the lake. Here Christ gave sight to the blind man who saw at first "men as trees walking" (Mark viii. 22-26); and here, in "a desert place belonging to the city called Bethsaida," the Lord fed the five thousand. (Luke ix. 10-17.) Later on Philip the Tetrarch rebuilt and adorned this Bethsaida, and called it Julias after the daughter of the Roman Emperor.

There are three ordinary methods of fishing from the shore when the shoals come to *Ain Tabigah*, or to where the Jordan enters the lake. One of these is by a line with baited hooks—fly-fishing is unknown in the East. Isaiah speaks of "all that cast a hook into a stream." When miraculously providing the money to pay the half-shekel, or two drachmas (one shilling and threepence), the "redemption money," for Himself and Peter, one of the most astounding of all His miracles, the Lord said, "Go thou

to the sea, and cast a hook, and take up the fish that first comes up; and when thou hast opened its mouth, thou shalt find a *stater* [a coin equal to two half-shekels, two shillings and sixpence]: that take, and give unto them for Me and thee." (Ex. xxx. 11-16; Matt. xvii. 27.)

Another way of fishing is by the cast net, the *amphibleestron* of the New Testament. This net is in the form of a bag, coming to a point at the bottom, to which a long rope is attached. It has a mouth about three feet in diameter, with weights around it which keep it open when thrown, and close it when it sinks through the water. Sometimes this is used from a boat. When used from the shore, the fisherman wades or swims in, and throws it with great dexterity to a considerable distance, and then draws it in by the rope. This was the net that Simon and Andrew were employing when Jesus called them to follow Him and become "fishers of men." (Matt. iv. 18; Mark i. 16.)

There was evidently a very large form of this cast net, called in the New Testament *diktuon*, too heavy to be thrown to a distance, which was used from the side of a boat when the fishermen found themselves in the midst of a shoal. It is mentioned as employed under these very circumstances when our Lord bid Peter and his fellow fishermen "cast the net [*diktuon*] at the right side of the boat," and they obtained an immense haul, 153 great fishes, and (which seems a part of the miracle) the *diktuon* remained unbroken. (John xxi. 6-11.)

A third common mode of fishing, sometimes from the shore, but more often from the boats, is with a long seine net, the drag or draw net, like our own, with floats at the top and weights below. This is once mentioned, the *sagene* (from which Greek word our name "seine" comes), as the net drawing great numbers of fish of all kinds, good and bad, to which the Kingdom of Heaven, in the sense of the professing Church, is compared. (Matt. xiii. 47.)

Fishing by the boats is mainly done at night. The seine net is put out on the lake, and two or three of the boats, with flares of oiled rag burning in an iron cage in the bow, the fishermen making a loud noise by beating old metal pans together, drive the fish towards the net. This is the usual method of fishing away from the shore, and it can *only be done at night*. Hence the great trial to their faith, in the case of those experienced Galilean fishers, who, "having laboured all night and taken nothing," were bidden by the Master, *now that it was day*, to "put back to the deep," and let down their "great cast nets [*diktuon*] for a draught." But they obeyed, and found themselves at once in the midst of a vast shoal, so that the over-full *diktuon* was broken in pulling it in; and, notwithstanding this, the haul filled two boats, so as nearly to sink them. (Luke v. 4-6.)

The boats are usually manned by four to six men, and boast a single sail. They are pointed at the stern as well as at the bow, and have a covered, cabin-like, small deck shelter at the stern. This extends for a few feet, and is open at the side facing the bow, where the fishermen, when off their watch, can get some protection from the weather, and rest their wearied heads, or, rather, the nape of their necks, on the tiny, hard, stuffed leather roll, about a foot long and four to five inches in diameter, which they employ as a pillow.

It was here, and in this way, that the Lord rested during a great storm; for, sheltered to some extent from the violence of winds and waves, "He Himself was upon the stern, upon the pillow sleeping." (Mark iv. 38.)

Sir Charles Wilson thus describes one of these sudden storms. "The morning," he writes, "was delightful; a gentle, easterly breeze, and not a cloud in the sky to give warning of what was coming. Suddenly, about mid-day, there was a sound of distant thunder, and a small

cloud, 'no bigger than a man's hand,' was seen rising over the heights of Lubeik, to the west. In a few moments the cloud had spread, and heavy black masses came rolling down the hills towards the lake, completely obscuring Tiberias and Hattin. At this moment the breeze died away; there were a few moments of perfect calm, during which the sun shone out with intense power, and the surface of the lake was smooth and even as a mirror. Tiberias and Mejdal stood out in sharp relief from the gloom behind, but they were soon lost sight of as the thunder gust swept past them and, rapidly advancing across the lake, lifted the placid waters into a bright sheet of foam. In another moment it reached the ruins of Gamala, on the eastern hills, driving my companion and me to take refuge in a cistern, where for nearly an hour we were confined, listening to the rattling peals of thunder and torrents of rain. The effect of half the lake in perfect rest, while the other half was in wild confusion was extremely impressive. It would have fared ill with any light craft caught in mid-lake by the storm, and we could not help thinking of that memorable occasion on which the storm is so graphically described as 'coming down' upon the lake."

**Road Scene
near Nazareth**



Road Scene near Nazareth

IN my time, as already explained, there was not one road properly made and kept throughout the whole of Palestine, and it was evidently the same in Bible times, except for the brief period that it was held by those master road-makers the Romans.

An intensely interesting papyrus, dating from about the fourteenth century before Christ, recording the travels in his chariot of an Egyptian official, gives us a graphic description of the impassable state of the mountain roads, which might have been written in recent times.¹ Yet if any royal person is coming, orders are immediately issued to the various towns and villages to put their part of the highway in repair. This costs the Government nothing, for it is done, and always has been, in these despotic lands, by means of the *corvée*, or forced labour. In this way I have repeatedly seen hundreds of miles of roads made perfectly smooth in order that a royal person might pass over them once; when the important visitor has gone, nothing more is done to the roads, and within a few weeks they have fallen into the normal state of ruin!

This is the allusion of the proclamation given in Isaiah lxi., 10, 11:—

“Pass ye, pass ye through the gates;
Prepare ye the road of the people;
Cast up, cast up the highway;
Clear away the stones; . . .

¹ *Records of the Past*, vol. ii., pp. 107-16.

Say ye to the daughter of Zion,
'Behold, thy salvation cometh.'

Here the coming of Christ is foretold, and the preparation for the advent of Israel's Divine King commanded, under the striking figure of the usual orders issued to make ready the highway for a royal procession. The Gentile nations are directed to pass out of the gates of their cities in order to remove all obstacles from His way, and to prepare the road of the Lord, and make His paths straight, by repentance and faith.

The road shown in the illustration is that running towards the east from the village of Nazareth, which is seen, in the light of early morning, lying in the background of the picture, to the right.

In the front of our picture is shown one of the *belladeen*, or townspeople, to be easily distinguished by his *kumbaz*, or silk dressing-gown-like inner robe, and his bright-coloured fur-lined cloth cloak, the *jibbeh*, or *beneesh*, and his silk scarf girdle.

Even when the weather is at fever heat, the townsman, when in full dress, wears his fur-lined cloak, and on the hot maritime plains it is sometimes 116° Fahr. in the shade!

In so doing they are right, for what in this way keeps them warm in winter equally keeps them cool in summer. Air is the best non-conductor of heat of all known elements. A fur-lined cloth robe keeps air in abundance all round the body, which is thus prevented from parting with its heat in cold weather, and from being scorched by the higher temperature without in summer. Thus the principle, taught in quite recent times by Dr. Jaeger, and embodied in his clothing, has been acted upon in the East from the dawn of time; for, in sending them forth from Eden, "Jehovah God made for Adam and his wife coats of skins and clothed

them," doubtless teaching them to wear the fur inside as a lining. (Gen. iii. 21.)

Our townsman here is an ordinary civilian, and yet it will be seen that he is heavily armed. No wonder that in Scripture we have, what seems to us, such unnatural frequency in reference to weapons of war; for in the five books of Psalms, out of fourteen classes of illustration, arms and armour come third in order of frequency. To the present day in Palestine almost every man goes about armed, and when travelling is often armed to the teeth. The prevalence of dangerous wild beasts—lions, bears, leopards, wolves, etc.—and the constant exposure to *bedaween* raids and bands of robbers, have always necessitated this practice. Often a *fellahh*, cultivating the fields, may be seen with the plough in one hand and a gun in the other.

Hence the vast armies that could at any time be gathered together by the kings of Israel and Judah, all the people possessing arms, and all of them being more or less expert in their use; and it was the same with the surrounding nations. It must indeed have been a wretched state of bondage, when, in the days of Saul, they were so thoroughly disarmed by the Philistines that "there was neither sword nor spear found in the hand of any of the people." (1 Sam. xiii. 19–22.)

This explains our Lord's words, when, in one of His last discourses, He announced to His disciples that, after His death, they would not be sent out as formerly under miraculous provision and protection; but that, in taking their missionary journeys, they were henceforth to make the ordinary, lawful, and necessary arrangements for travelling. "Now, he that hath a purse, let him take it, and likewise a leathern bag; and he that hath none, let him sell his cloak, and buy a sword. . . . And they said, 'Lord, behold, here are two swords.' And He said unto them, 'It is enough.'" Strange

148 **Everyday Life in the Holy Land**

as it seems to us, our Lord's command to His disciples on this occasion to carry a sword is only a figurative way of saying, "Take now the usual precautions which all prudent people employ when setting out upon a journey." (Luke xxii. 35-38.)

A closely veiled *belladah*, or townswoman, is seen riding an ass. She is clad in the *azar*, or white sheet, in which townswomen are entirely wrapped when out of doors; and her face is concealed by a dark-patterned muslin *mandeel*, or face-veil.

Like all Eastern women, she sits astride, and we see from pictures on the monuments that it was the same 4,000 years ago. Women usually ride asses in Bible lands, strong and spirited animals some of them, which have been bred from wild asses, and are often as costly as horses. They are always accompanied by a man on foot, who acts as groom.

He walks on the left side of the ass, with his right hand laid on its left hind-quarters, and with his left grasping a short, pointed wooden stick, with which from time to time he prods the animal to drive it on. At the same time he utters constant profane cries of "*Yallah*," a contraction of "*Ya Allah!*" ("O God!"), which travellers — grave and reverend travellers, too—mistaking for an innocent exclamation, often get into the habit of using to urge on their steeds, and so go swearing all through the country!

When the "great woman" of Shunem, that is, the "wealthy woman," probably the wife of the village sheikh, was eager to reach the prophet Elisha, strong in the faith that he could raise her dead little son to life, she said to her husband, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God and come back." (2 Kings iv. 22.) In the Orient they always say, not simply, "I go," or, "I am going," as we

should; but "I go and return," or, "I go and come back." Thus Abraham said to his servants, of himself and Isaac, "I and the lad will go yonder and worship, and come again unto you." (Gen. xxii. 5.) Solemn in this connection is Job's figure of periphrasis for death:—

"When a few years are come,
Then I go the way I shall not return." (Job xvi. 22.)

In what a truly Eastern form are those comforting words of the Lord Christ, spoken to His sorrowing disciples: "Ye have heard how I said unto you, I go away, and come again unto you," meaning, "This is only like an ordinary journey; I am not bidding you farewell; you will soon see Me again."¹ (John xiv. 28; *see also* verse 3.)

When her husband sent a servant with an ass, the great woman of Shunem said to this man who came to act as groom, "Drive and go forward; slack not riding for me, except I bid thee." Few things in the Bible, where so much is strange, seemed stranger to me, when I was young, than this order to the youth to "drive," when his mistress was going out riding. But I had countless opportunities in Palestine, in later years, of seeing grooms on foot thus driving—pushing the ass on with their right hand and prodding it on with the small goad in their left! (2 Kings iv. 24.)

The woman in the indigo blue robe, girded—that is, tucked into her crimson girdle, so as to leave her limbs free for work—with her large white cotton cloth veil, is at once distinguished by her dress as a *fellahhah*, or villager. She is heavily loaded; for she has her young child slung in a scarf across her back, a basket of eggs in her right hand, and a basket-like tray of bananas on her head. Yet she is tramping on foot, while the *fellahh*—I was going to say her

¹ *Pictured Palestine*, 5th edition, pp. 170-76.

150 **Everyday Life in the Holy Land**

husband, but more correctly her lord and master—in his white cotton shirt, or *kamise*, club in hand, with nothing to carry, rides at his ease on his ass! This is part of the spirit of the East, and has ever been the same; and shows to the life the position of woman, more or less man's drudge and slave, till the Gospel comes to raise her.

**The Jaffa Gate
of Jerusalem**



The Jaffa Gate of Jerusalem

THE Jaffa, or Joppa, gate of Jerusalem, in the west wall of the city, is its principal gate, where the market for fruits and vegetables is held outside, "in a void [or empty] place," which is always kept in this situation at the entrance of towns. Like all gates of Eastern cities, it is arched overhead, and consists of two leaves. Isaiah foretold that Jehovah would open before Cyrus "the two-leaved gates" at Babylon. Herodotus says that many of these, on the quays on either side of the river which ran through the city, were carelessly left open the night Cyrus took Babylon by turning aside the river to the north and entering along its dry bed. (Isa. xlv. 1.)

All cities in Bible lands have lofty walls; and in these walls are several wide, high gates, made of heavy timbers, and protected on the outside with iron plates riveted on to them. It was the same in the Middle Ages with our English cities. Inside the gate two massive iron bars, hooked at one end, are chained respectively to two strong posts, built into the wall behind each "leaf" of the gate. When it is shut for the night, as it is throughout the East at sunset, the hooks of these bars are put through heavy iron rings on the back of the "leaves," enabling very great pressure from without to be resisted. They have also massive locks of wrought iron, opened by a heavy, long-handled key, carried by the keeper of the gate in his belt, or hung on a nail in his adjacent little room, or porter's lodge. We read of "fenced cities with walls, two-leaved doors, and bar." (2 Chron. viii. 5.)

In ancient times the plates of these doors were often of

copper (*nehhoashah*), the "brass" of our Bible, which was rendered harder than steel by a process now lost. Hence "copper" is rightly spoken of as the hardest metal in the Bible; and this is why it was used for the sockets and pins for the Tabernacle boards, for the altar of burnt offering and its vessels, and for the laver. Goliath's heavy, formidable armour was all of copper. The doors of the great court of the Temple of Solomon were "overlaid with copper." We read, too, of the "gates [or 'doors'] of copper," and of Babylon's "two-leaved doors of copper." Sometimes the bars of such a gate were also of copper. In Jerusalem the outer prison gate had plates of iron, for it is called a "gate of iron," and the huge structure opened miraculously to Peter "of its own accord," which would include the unlocking and unhooking of the "bars." These bars of iron are often mentioned. We read, "He strengthens the bars of thy gates"; and again, "Two-leaved doors of copper I will shiver, and bars of iron I will cut asunder." (Isa. xlv. 2.)

This accounts for the burning of the doors of these gates, for, though said to be of copper or iron, they are only, as we have seen, plated with these metals, so that when the stout wooden timbers are burnt the plates fall off and leave them unprotected. Hence the threat, "To thine enemies have been thoroughly opened the gates of thy land: fire has consumed thy bars," that is, the wooden posts to which they are attached. (Nah. iii. 13.)

Of Samson's tremendous feat we read, "He laid hold on the doors of the gate of the city, and on the two side posts, and removed them with the bar" [that is, the bar attached to each post—two bars], and carried them up to "the top of a hill in Hebron," some forty miles away. (Jud. xvi. 3.)

There is generally a tower occupied by guards, sometimes two, one on each side of the gate, used not only as

a guardroom, but also as a watch-tower. The covered, built-over porch on the inside of the gate, with a café generally close by, is a cool, favourite place of resort of the townsmen, where contracts are entered into and other public transactions take place. Here persons of importance come and take an honoured place. Here, too, Absalom came to meet and disaffect the masses. And here David, with breaking heart, at Joab's bidding, sat to show himself to the people. Judges sit and courts are held at these gates, generally in "the void place" outside them, and punishments take place there; and it was so of old. (2 Sam. xv. 2, xix. 8; Deut. xxi. 19, xxii. 15, 24, xxv. 7; Josh. xx. 4.)

In all Eastern cities there are some small, low, inconspicuous, one-leaved gates, hidden away in retired corners, only opened to those who knock by day, and rigorously kept shut all night. A narrow and but little frequented path leads to them, and it requires diligent searching to find it. This no doubt explains the parable used by our Lord of the wide and narrow entrances: "Go ye through the narrow gate, because wide is the gate and broad is the way that is leading to destruction, and many are those going in through it: how narrow is the gate, and how constricted the way that is leading to life, and few are those finding it!" (Matt. vii. 13, 14.)

In one of the two leaves of the city gate there is a small door, often only three feet high and narrow in proportion, opening a foot and a half to two feet from the ground, which is left open for an hour or two after sunset to accommodate foot passengers, and which for a *backsheesh*, or present, may be entered even later, but *not to admit animals*. It is not, as some have supposed, "the eye of a needle," for it is never so called by Arabs, and camels never pass through it. Therefore, the words, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God"—that is, as our Lord explains, one "who

trusts in riches"—must be taken literally, and as representing, not a difficult matter, but an utter impossibility. Nor can this tiny door in the large leaf of a public gate be "the narrow gate" of Matt. vii. 13, because, equally with "the wide gate" of which it is a part, it leads to a "wide" and not a "constricted" way, and it is a door only used after dark. (Matt. xix. 24; Mark x. 23-27.)

In our picture, on the left of the gate, may be seen the scribe of the Orient. As the great mass of the people can neither read nor write, he is, and must always have been, a very important person. In his girdle is "the writer's ink-horn," or rather "cup-like ink pot" (*keseth*), generally of brass, still carried "in his loins," that is, "in the girdle round his loins," by a long handle, in which is kept "the pen of the scribe," consisting of a thin, pointed reed. A veiled townswoman is dictating a letter to him in whispered words. A page of profuse Oriental compliments he will put in out of his own head, if he is well paid. The "scribes" of the New Testament were the learned class; and even the humbler ones, such as he who is shown in this picture, must have been important persons, as possessing the secrets of those who employed them. Of the "honoured ones" and "mighty" who flocked to the standard of Deborah and Barak, there came out of Zebulun those "handling the club [*shaivet*, that is, 'the authority' or 'chiefdom'] of the scribe." (Jud. v. 14.)

A peasant is seen taking firewood into the city to sell, packed in the panniers of an ass; and he is violently protesting against a soldier's forcibly taking some of it away. There are always soldiers at these gates to protect the officers of the tax-farmers who take the octroi duty, a tax of one-eighth of the value on certain articles of produce, when they enter a town. The collector of taxes has a long, thin, sharp-pointed, iron rod, which he drives into the large camel bags of wheat, barley, crushed straw, cotton, etc., in order

to discover if they contain copper-ware, or other contraband. Matthew, also called Levi, "sitting at the gate of toll," was such a tax-farmer's assistant, one of the humbler *publicani*, or "publicans," just as Zacchæus was apparently a tax-farmer himself, the wealthy purchaser of the tax of the district. Much extortion and oppression goes on throughout the East in all matters of taxation, and the soldiers who assist and protect the tax-collectors use robbery with violence on their own behalf, especially in the case of the poor *fellahheen*, who have none to protect them. (Luke iii. 12-14.)

The picture shows the baker's boy, with his tray of thin pancake-like loaves of unleavened bread, and with it, as to this day is so often the case, pieces of fried fish. It was probably just such a lad as this who was used by our Lord in the miracle of feeding the five thousand. He had been plying his trade amongst the multitudes who, far from their homes, had gathered to hear the Saviour preach. Most of the contents of his tray would seem to have been disposed of when Andrew, Simon Peter's brother, brought him to Christ with the words, "There is a little lad who has five barley loaves and two small fishes; but what are they among so many?" And, in the mighty hands of the Lord, they became enough, not only to feed the hungry crowds, but to leave over fragments sufficient to fill twelve baskets.

These baskets, *kophinoi*, the modern Arabic *guffee*, are loose and collapsible, of the size and shape of the donkey's panniers shown in the picture filled with logs of wood. They are to this day the common baskets of the *fellahheen*, and are employed for so many purposes that among more than 5,000 such men and women there would sure to be a dozen or so ready to hand. In the case of the feeding of the 4,000 men, when "they took up what remained of the broken [pieces] seven baskets full," the "basket," *spuris*, the strong, tall hamper of Palestine, was much larger. It was in such a

158 **Everyday Life in the Holy Land**

“hamper” that Paul was let down over the wall of Damascus, when the governor of the city was trying to arrest him, and fanatical Jews were watching the gates day and night to kill him. In the account Paul himself gives of his escape it is called *sagane*, which seems to mean “net,” either because it was a kind of *spuris* very loosely woven, or else because this “hamper” was put into a net-bag for the purpose of lowering the apostle down with greater safety. (Acts. ix. 25 ; 2 Cor. xi. 32, 33.)

The baker is shown on the right of the picture carrying a tray-like basket of baked meats on his head, whilst a buzzard vulture is seen swooping down to seize some of the food. Thus it appeared in the vision that Pharaoh's chief baker had in the prison.

**An Oriental
Bazaar Street**



An Oriental Bazaar Street

OUR illustration shows a characteristic narrow and often arched-over street in an Oriental town. I have already pointed out that every feature of life in the Orient is the opposite of ours in the North-West, as these realistic and minutely accurate pictures so abundantly show. Just as our need of sunshine and light calls for broad roads and streets, wherever they can be afforded, so in Bible lands the great heat and glare for some seven months of the year require the protection of narrow ways to keep roads and houses cool; and so we must picture the streets mentioned in Holy Scripture.

A consul is seen riding, preceded by his native *cawass*, or constable, a person of no little importance, who, as he walks along, strikes his elaborate official, iron-shod staff with ringing sound upon the pavement—for Oriental streets are rudely paved with stone.

Observe the consul's white horse. People of importance in the East ride white animals as a mark of their dignity. White horses, white mules, and white asses are ridden in this way. It was so of old. "Speak, ye that ride on white asses," in Deborah's ode, is an appeal to people of rank and wealth. The royal dignity of the Son of God, the Divine Word, the many crowned King of Kings and Lord of Lords, and the glory of His retinue, are imaged in Revelation in this way: "I saw heaven opened, and behold, a white horse; and He Who is sitting upon it is called Faithful and True, . . . and the armies in heaven were following Him upon white horses." (Jud. v. 10; Rev. xix. 11-14.)

In front, on the left, is seen a money-changer, or *saraf*, the simple banker of the East, though he is only a humble tradesman dealing in coin, who plies his trade in the open air.

He has a small table, or boxlike stand, with a large, four-cornered, deep tray, divided into compartments, covered with a wire netting to protect the coins below. *Sarafs* are the money-lenders and usurers of the land, and often do business in a very dishonest way. It was the extortion of these *sarafs*, who get 60 and 70 per cent. interest on loans to the poor, that awoke Nehemiah's indignation. With ever-varying rates of exchange, and twenty different coinages in circulation, at every money-changing transaction they are able to take advantage of the people.

It was such *sarafs* in Herod's Temple that Christ drove out. They were cheating then, and the priests, the Temple authorities, while well knowing their corrupt practices, no doubt, were receiving a high rent for allowing them their "seats" in the Court of the Gentiles. It was not *trade* carried on there, but *dishonest* trade, that made our Lord righteously angry when "He overthrew the tables of the money changers"; for He cried, "My house shall be called a house of prayer, but ye have made it a den of robbers." (Matt. xxi. 13; Mark xi. 17.)

Doubtless "the sellers of doves," the sacrifice of the poor, and of "oxen and sheep" were charging an extortionate price for these sacrifices, or else selling blemished animals and birds. For this, when He saw "those selling oxen and sheep and doves, and the changers of money sitting," the Saviour "cast out all those selling and buying in the Temple [courts] . . . and overthrew the seats of those selling doves." (John ii. 14; Matt. xxi. 12.)

To this day, unlike our way, all work is done "sitting." The carpenter sits on the very board he is planing, and moves

along it as the work goes on. The charwoman squats at her work. The shopkeeper sits all day long, though his customers stand. Thus we read of Matthew, as "tax-collector," that he was "sitting at the place of toll." It is said, in metaphor, of the Most High, "He shall sit a refiner and purifier of silver"; so in our picture we see the jeweller sitting over his melting pot, the while he blows the flame to a greater heat. The beauty of this figure is that the refiner looks into the open furnace, or pot, and knows that the process of purifying is complete, and the dross all burnt away, when he can see his image plainly reflected in the molten metal. (Matt. ix. 9; Mark ii. 14; Mal. iii. 3.)

Throughout the East a special kind of jewellery is made, jewellery fashioned from gold or silver mixed with the least possible alloy. Bangles are made in this way, with scarcely any workmanship, worth £30 or more, their value consisting alone of the weight of the precious metal. Though solid and of considerable thickness, so malleable is the gold that these stout coils easily admit of being unbent by a lady's fingers, so as to be placed round the wrist or ankle, and removed in the same way. The metal, because it is so pure, is too soft to admit of any highly wrought work.

In the metal-workers' bazaar of Cairo, a purchaser takes this massive, highly prized jewellery to an assay officer, who is always in attendance at this bazaar. He submits it to tests, and then, if it is genuine, gives a written certificate stating it to be of "pure gold" or "pure silver," as the case may be.

Thus in Scripture we read that the vessels of Solomon's splendid palace, "The House of the Forest of Lebanon"—or, as we should say, "Cedar House"—were of "pure gold." (2 Chron. ix. 17-20.) Job says the price of Divine wisdom "is above pearls," and cannot be weighed with "pure gold." (Job xxviii. 18, 19.) Of God's Anointed, the psalmist says,

"Thou hast set a crown of pure gold on His head." (Ps. xxi. 3.) Of the Holy City, the New Jerusalem, it is said, "The city was pure gold," and even its broad street shone with a like splendour. (Rev. xxi. 18, 21.)

A "seller of doves" is seen in the centre of the picture. The street cries are a great feature of Bible lands, and though uttered by quite ignorant people, who can neither read nor write, are graceful, poetical, and witty in the highest degree; they are part of that exquisite refinement and good taste that pervades the East from the highest to the lowest, and is so well reflected in all the stories and sayings of the Bible. I have given elsewhere examples of these exquisitely beautiful cries of Palestine street hawkers.¹

A shoemaker's shop is shown to the right. He works mostly in morocco leather, "rams' skins dyed red," or natural coloured leather, for the *fellahheen*, the villagers; and in yellow leather, dark purple, or black, for townspeople, *belladeen*. The *fellahheen*, when at work or in their homes—men, women, and children—go about barefoot; but when dressed in their best clothes may often be seen carrying a pair of shoes in their hands, and sometimes wearing them on their feet. A heavy, clumsy, red morocco top boot with an iron heel is worn when riding; but a rich man in this case is accompanied by a servant or slave carrying his shoes, and this is the allusion when John the Baptist says of his Lord, "Whose shoes I am not worthy to carry."

Walking barefoot is a sign of poverty, or of mourning, being a mark of *fellahheen* or working men. The ordinary sandals of the *bedaween* are mostly worn in the desert, but one kind is worn among the *fellahheen*, especially in Syria and Asia Minor, consisting of a piece of strong untanned skin (wild boar is preferred for this by the Christians on account of its strength, whilst the Muslim use buffalo from religious

¹ *Strange Figures*, pp. 1-3. Simpkin, Marshall & Co.

scruples), cut somewhat larger than the sole of the foot, and fastened to it by strings or thongs of leather, much in the same way as the ordinary sandal. The boots and shoes of the East have pointed, turned-up toes and are broad at the heel, and are all ready made and fit loosely. An ordinary sandal is a thing of trifling value, and a pair of ordinary red morocco shoes can be bought for as low a sum as two shillings. For this miserable price the transgressors in Israel betrayed the helpless—as we are told “they sold the poor for a pair of shoes.” (Amos ii. 6; viii. 6.)

In the larger cities, such as Constantinople, Damascus, Cairo, Alexandria, and Bagdad—and anciently, no doubt, it was the same in the palmy days of Jerusalem, Tyre, Samaria, Babylon, Nineveh, and many another Bible city—the principal shops are all enclosed in a quarter of considerable size called a *bazar* or *bezesten*, devoted entirely to purposes of trade.

“This space is cut up into narrow, short streets, each of which consists of a fireproof stone building, open at both ends, with the street running through it covered by an arched roof, pierced with windows to let in the light.” The streets are lined on each side by the shops I have described, though some are much larger, and each thoroughfare is exclusively occupied by a particular trade. “The most valuable goods occupy the most solid structures, which are closed at each end at night.”

Around the *bazar* extends the rest of the *sook* (the Greek *agora*, or “market place”), with a number of humbler and less protected shops, and this extensive surrounding network of streets of small tradesmen is not, like the bazaar itself, provided with gates.

Thus Josephus speaks of the place at Jerusalem where were “the merchants of wool, the braziers, and the market for cloth.” (Josephus, *Wars of the Jews*, bk. v. ch. vii.

166 **Everyday Life in the Holy Land**

sec. 1.) It was so in Jeremiah's day, for King Zedekiah commanded that the prophet, when thrown into prison, should be "given a cake of bread daily from the bakers' street." (Jer. xxxvii. 21.) Short streets were thus confined to the same trade with us in the Middle Ages, and probably on to the sixteenth century.

**The Water-Seller
and
Palestine Town Life**



The Water-Seller and Palestine Town Life

IN the centre of the picture stands the *sakkah*, the water-seller, that characteristic and peculiarly Oriental street vendor. But how different in manner, dress, and language from our street hawkers is this true representative of the graceful East! It is difficult, nay, impossible, to realise, in a moist and temperate country, the scarceness and preciousness of water in a very dry, sub-tropical climate, like that of Palestine, and one where the mass of the people drink nothing else. The springs are few and far between; but many of them supply the purest and most delicious water. For its full enjoyment, and, indeed, for the purposes of health, it is doubly important to drink it cold as it comes from these deep, limestone, natural fountains. To the parched and weary traveller, who has often, in and around the Holy Land, to travel twenty miles and more in the driest parts of the year, before he can reach a supply, such a draught of "living [that is, 'spring'] water" is unspeakably precious; and so, too, it is when, towards the end of the hot season, water runs short in the towns.

When our Lord sent out His twelve poor apostles on their preaching and miracle-working missionary journey, it is certain that they would have to tramp on foot through many a weary mile, as they went to the countless cities and towns of Galilee; and these itinerating labours would no doubt be undertaken in the seven to eight months of hot, dry weather, commencing towards the close of April, because of the facilities of travel at that time. But we are actually told,

indirectly, that this was the time of year. From Matt. xi. 1, 2 it appears that, just as Christ's twelve apostles received the command to go forth, John sent two of his disciples to Christ, and on their departure the Lord spoke the discourse in that chapter; and then immediately we read: "At that time Jesus went on the sabbath day through the corn, and His disciples were hungry, and began to pluck ears of corn, and to eat"; and this fixes the season as May, the time when corn is first ripe, and when great heat and drought set in, to last unbroken for the next six months. (Matt. xii. 1.)

How welcome, and how necessary, on many a scorching day, would be a draught of spring water, often more to be desired than the most elaborate or expensive entertainment by these simple peasant preachers, who, in the eyes of the Eastern world, were indeed but helpless "little ones"! How real and full of meaning, when read in the light of the Holy Land, is the Saviour's suggestive promise, as He first sends them forth: "Whosoever shall give to drink unto one of these little ones a cup of cold [water] only in the name of a disciple [that is, because they had the Lord Jesus as their Teacher], verily, I say unto you, he shall in no wise lose his reward"!

In India, and, no doubt, it was anciently the same amongst the pagan nations surrounding Israel, idolaters will often fetch water from far, and stand all day on the burning highways, offering it freely to passers-by, *in honour of their gods*. This heathen custom lends peculiar force to the Saviour's words that whosoever should give them a cup of water in His Name should not go unrewarded. (Matt. x. 42; Mark ix. 41.)

The vessel in which the water is carried is of porous clay, and so, by evaporation, keeps the water cool in the hottest weather. By a pitching movement the water-seller

pours it skilfully over his shoulder out of the long spout into one of the two metal cups of ancient pattern, such as we see on Egyptian and Assyrian sculptures, which he carries in his hands. As he passes along, tinkling these cups together to announce his coming, he cries, "Ho, ye thirsty ones, come ye and drink," and on a burning day sells many a draught of cold water to eager purchasers, water that he has brought from some distant famous spring. (Isa. lv. 1; John iv. 14; Rev. xxii. 17.)

The youth clothed in the zouave jacket, the *belladeen* costume described under "Evening at the Well," seated on the ground cross-legged, with his feet tucked under him—the universal way of sitting in the East—is seen drinking water out of the Hebrew *bakbook*, the earthenware drinking water bottle of the Orient, so called because, on account of its narrow neck, the water, when poured out, comes with just this gurgling sound, "*bakbook, bakbook.*" Many things and animals derive their Biblical Hebrew names in this way from the sounds they emit. This is called onomatopœia—where words are formed in imitation of the sounds made by the things signified—and many English words have been so formed, such as "crash," "buzz," etc. The vessel is always held about a foot away from the mouth, and, in this delicate and exquisitely graceful manner, any number of people can drink in succession without touching the bottle with their lips.

Though women are so rigidly secluded, the Orient, in the case of men, knows little of privacy; and this characteristic feature is constantly presented to us in Bible story. Life is lived in the open, as so many curious Scriptural allusions imply. Thus the barber's tiny shop and the operations there, as seen in our picture, are plain to all passers-by. In Bible lands the head is closely shaved; but a razor is never allowed to touch the face. It is a mark of shame to

have the beard shaved, and hence the terrible insult offered by the king of Ammon to David's ambassadors. When we read that Absalom annually polled his head—that is, had his hair cut—it must have been the hair of this vain young man's long flowing beard that weighed 30 royal shekels, or about five to six ounces. In our Versions, which follow the Hebrew text, it says Absalom's hair weighed "200 shekels." This, unless it was a miraculous and most disfiguring growth (and we are told Absalom was pre-eminent "for his beauty"), it could not have done; for hairdressers tell us the heaviest head of woman's hair does not weigh more than seven ounces, or about a sixth part of that weight. The true explanation, no doubt, is that an error has crept into the text, through the scribes mistaking the letter ל, the Hebrew "l," which stands for the numeral 30, for the letter ר, the Hebrew "r," which stands for the numeral 200. (2 Sam. xiv. 25, 26.)

The cage, or crate, crowded with fowls is a common sight in the market place of Palestine towns, and illustrates the reproach of Jeremiah—

"Like a cage full of fowls,
So are their houses full of deceit." (Jer. v. 27.)

On the left of the picture a man is seen chastising a boy in a characteristic method of the East. Where we should "box the ears," they strike the neck with the edge of the palm of the hand—a not less painful, but much safer, mode of punishment.

The poles shown to the right of the picture, those commonly used for so many purposes in Palestine, are the stems of the elegant Jordan reed, *Arundo donax*, alluded to by our Lord, when, speaking of the people flocking to hear John the Baptist preaching by the Jordan, He cried: "What went ye out into the wilderness to behold? A reed shaken by the wind?" These reeds furnish strong, serviceable poles, from twelve to

fifteen feet high. No doubt it was one of these reeds which was held up to the dying Saviour's lips with the sponge full of the Roman soldiers' vinegar-like wine. The sponge would be held in its place by the numerous recurved spines of a bunch of hyssop, the caper plant (*Caparis spinosa*). (Luke vii. 24; John xix. 28-30; Matt. xxvii. 48.)

To the left of the picture a typical Eastern shop is shown, with the shopkeeper, as usual, comfortably seated squatting on his heels on the floor, while the customer—a *fellahhah*, or village woman, with a child slung across her back—stands in front. The Oriental shop, or *dukkan*, has its floor about two feet six inches above the ground, and is little more than a huge wooden box, open all down the front, about six to seven feet high, six to ten feet wide, and three to six feet deep.

Townswomen seldom, if ever, go shopping, the work of buying falling entirely to men. The shopkeeper often invites a well-known customer to come and sit beside him on the floor, furnishes him with a pipe, and invites him to drink a cup of coffee. When asked the price of an article, he will say, just as of old did Ephron the Hittite, "Take it, my lord, it is thine, I give it thee; what is money between thee and me?" Notwithstanding all this initial politeness, the completion of a purchase is a long and weary affair. The shopkeeper demands twice as much as he expects to receive, and the would-be purchaser offers half of what the thing is worth.

Bargaining goes on for half an hour or more, and passers-by, though complete strangers, join in the disputation, some taking the side of the shopkeeper, and some that of the customer, until, amidst much vociferation and excitement, by mutual approaches, the middle price is reached. It was so of old. "Bad, bad, says the buyer," and he does so very energetically; but, by and by, to his

friends, "going his way, then he boasts himself" of procuring it so cheaply; and often not without reason, for many an Oriental shopkeeper will sell as low as for one per cent. profit rather than lose a sale. These tradesmen take life in a very easy, not to say lordly, manner. For though customers are still coming, one of them will often, quite early in the afternoon, shut up his shop, and announce that he will not sell anything more that day! (Prov. xx. 14.)

**The 'Atal,
or Burden-Bearer**



The 'Atal, or Burden-Bearer

IN this street in Jerusalem is presented a very familiar Oriental town scene. The central figure is the *atal* or *hammal*, the porter or burden-bearer. The narrow streets and the absence of carts call for the services of these '*atals*. The weights they can lift, and under which they can stagger along for miles, are truly amazing. I have seen them carry loads three times larger and heavier than that pictured here!

Their sole stock in trade is a rope about five yards long with a knot at one end. The '*atal*, when taking up his load, crouches down with his back against the heaped-up articles, and having skilfully arranged his rope, without any ties, so as to catch and sustain them all, he rises up with a sudden spring, and brings the whole weight to bear upon his shoulders and the upper part of his back. In this effort to rise, the '*atals* have a practice of emptying their lungs by the expiration of breath in a loud grunt. This is a trick of those engaged in lifting labour the world over, when in the act of putting their system to a sudden and violent strain. But for the relief afforded to blood-pressure by this expiration of air, they would at such times be in imminent danger of breaking a blood-vessel.

The work of the burden-bearer is not only terribly hard, but fraught with great danger should he slip and fall. Surely this gives us the metaphor of the "burden" applied in Holy Scripture to grievous distresses. Thus Moses complains to God, "Thou layest the burden of all this people upon me,"

178 **Everyday Life in the Holy Land**

in allusion to the crushing weight of responsibility and labour of ruling, in their desert march, the helpless and thankless crowds of Israel. In the prophets the "burden" is used as a metaphor for "heavy judgments."

Often have I seen the porter's huge load reaching far over his head, which he has had to hold down on this account in a bowed and painful position, and in such case, should he fall, he would inevitably break his neck. Whilst excessively heavy burdens can be taken up by an '*atal*', he cannot lay them down, but has to have them helped off him by another.

What a light this throws on David's cry of anguish:—

"My iniquities are gone over my head ;
Like a heavy burden, they are too heavy for me." (Ps. xxxviii. 4.)

It was from these words that Bunyan, in his "Pilgrim's Progress," took the idea of Christian starting out on pilgrimage with an awful burden on his back, making life intolerable. Yet the reader will have noticed that, in most illustrations of this subject, Christian is shown with a small, light bundle strapped to his shoulders, that any strong boy or girl could carry any distance without distress. Different, indeed, was the familiar picture that rose before David, when he felt his spirit wearied and burdened beyond measure by a deep conviction of sin, from which he was powerless to deliver himself, which made life intolerable by its weight, and which, if he fell under it, must kill him.

Our blessed Lord has a plain and even more graphic reference to the toil of the '*atal*', when, speaking of the cruel and oppressive ceremonial traditions forced upon the people, contrary to Scripture, by the hypocritical Scribes and Pharisees, He says that these spiritual taskmasters "bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders ; but they [themselves] will not move them with their finger."

In beautiful contrast to such wearisome and unscriptural observances, that only tend to bondage and oppression, the Master declares, "My burden is light." (Matt. xxiii. 4; xi. 30.)

The snarling mongrel, shown in the picture, well represents the "dog" of Bible lands. With the exception of a few greyhounds, *slukee*, kept for coursing, and a few shepherds' dogs, these animals are never individually owned or cared for, but roam the cities and villages in wild packs—huge mongrel curs, many of whom are literally half-bred wolves and jackals. Their very name is one of contempt, and they are only just tolerated because they act as scavengers, devouring by night the offal thrown by the women into the street, and also as night guardians to keep away strangers or wild beasts. They are regarded as vile and unclean, and the ill-usage they receive drives them out by day into the open country. Then "without are dogs"; but, safe under the cover of darkness, "they return at evening, growling and fighting for the refuse thrown into the road, and ready to fly at all strange comers. (Rev. xxii. 15.)

Dogs are never allowed in the houses, never stroked by the master or cared for by the children. When quite young, however, as little puppies, these otherwise hated and ill-used animals are carried indoors, and are fondled and fed by the children, *but only when they are quite young*. This our Saviour well knew, and so did the poor, much tried Syrophœnician *fellahhah*, whose dauntless faith He has called us to admire: to give her hope, though a lowly hope, He said, "It is not proper to take the children's bread and cast it to little dogs [or 'puppies,' *kunaria*, the diminutive of *kuon*, 'a dog']." To which she replied, as He intended she should, "I beseech Thee, Sir [*nai kurie*], for even the little dogs [*kunaria*] eat from the crumbs that are falling from their lords' table." It is greatly to be regretted that the translators should have mis-

Everyday Life in the Holy Land

translated this word *kunaria*, "dogs," and so made our Lord apply what in the East is regarded as a dreadful epithet to this believing woman, and one which, instead of suggesting a hope for her, as the word He used really did, would have taken all hope away! (Matt. xv. 22-28.)

The two *belladeen*, or townsmen, known as such by the *kumbaz*, or *kuftan*, the rich silk striped tunic, silk scarf girdle, and bright coloured cloth cloak, are seen walking along the street hand in hand. Few things in Palestine struck me as stranger than this custom. But I came slowly to realise that it answers exactly to our walking arm in arm. Where we should take a man's arm, they take his hand. In this case palm is not held to palm, but one grasps with the palm of his right hand the back of the left hand of the other or the fingers of his left hand.

The Scripture references to this custom are most interesting. The angels who appeared in the form of two men, as angels always did, when rescuing Lot and his family from the destruction of Sodom, "took hold of his hand, and of the hand of his wife, and the hand of his two daughters," or, as we should say, "gave them their arm," to lead them gently and persuasively from the scene of judgment. (Gen. xix. 16.)

Observe the inky blackness of the shadows, contrasting so vividly with the exquisitely high sunlight. The shadows form a very striking feature of these Bible lands, and are often alluded to in Scripture as a powerful metaphor for "protection." To this hour the mass of the people tell the time during daylight by observing the length of their shadow on the ground, and that with astonishing accuracy.

The narrowness and over-arching of the street also speak eloquently of a land of the sun.

**“Friend,
Go up Higher”—
Belladeen
Hospitality**



“Friend, Go up Higher”—Belladeen Hospitality

WE have frequently had occasion to observe how every feature of Oriental life is the exact opposite of ours in the North-West. Here, on entering a place of worship or a private house, as a mark of respect, men remove their hats, but keep on their shoes. In Palestine and all the adjacent lands men take off their shoes or boots, but keep on their turban or *tarboosh*. The discarded footgear is left in the small, narrow, lower entrance part of the reception room, the *durka'ah*, before the visitor steps up some eight inches to that raised portion of the apartment, always square, called the *leewan*, round three sides of which the *deewans*, or continuous couches, run. It is in the *durka'ah* that “the bed-closet” is placed; where also the servants await the commands of their master or his visitors.

Here, in the *durka'ah*, are to be seen the red leather riding boots of the *bedawee*, who may be distinguished, as he sits on the *deewan*, by his *kefeeyeh*, or striped silk handkerchief, bound round his head by the *aghal*, or thick worsted cord. The red leather shoes of a *fellahheen* visitor, and the yellow shoes of the *belladeen*, or townsmen, are also shown. As we have seen, all these are bought ready made, and only roughly fit the feet; they are broad in the heel, with turned-up, pointed toes.

A study of these pictures will have shown the reader that the clothes of men, women, and children always hang loosely round them, not being made to fit the figure, as is the case with us; and, in this way, while all artists agree that Oriental

dress is more elegant and graceful than ours, a world of waste of time, trouble, and expense is saved, and their clothing is far more comfortable and healthy.

It will be seen from the foregoing how natural was that command to Moses, which sounds so strange to us, when, before the burning bush, he learnt that he was in the presence of God, "Put off thy shoes from off thy feet, for the place whereon thou standest it is holy ground." So Joshua was bidden by "the prince [*sar*] of Jehovah's host," who was doubtless the Son of God, "Loose thy shoe from off thy foot, for the place whereon thou standest it is holy." In both instances these words are equivalent to "Take off your hat from your head" among us. (Ex. iii. 5; Acts vii. 33; Josh. v. 15.)

When a guest arrives, on the occasion of any entertainment, the host receives him, if an equal—for the observance of rank is a matter of inexorable etiquette in the East—with a kiss.

It is given by placing the right hand on the guest's left shoulder, and kissing his right cheek; and then the action is reversed—the host lays his left hand on the guest's right shoulder, and kisses his left cheek. The other returns the salutation in the same way. As we have already seen elsewhere, the guests in these cases are always and only men.

Then a slave, generally one of the humblest in the establishment, comes forward, having "girded himself and taken a towel," and washes the guest's hands, and, if he be a barefooted *bedawee* or *fellahh*, his feet. This is done, as will be seen in our picture, by pouring water over them.

Another slave or servant carries round a *kum-kum*, or perfume-sprinkling bottle, and sprinkles the person of the guest with trebly distilled orange or rose water.

After this, on some occasions at least, an embroidered napkin is thrown for a minute over the guest's head and

shoulders, whilst a burning censer with incense, often *lignum aloes*, is held under the napkin, that the cloud of incense may cling to the clothes already sprinkled by the *kum-kum*.

In some very wealthy houses it is the custom to sprinkle attar of roses, orange flowers, or sandalwood, on the head, hands, feet, or other parts of the guest's person. The word "ointment" in the Bible, which is the translation in our Versions of *shemen*, "oil," in the Old Testament, and of *muron*, "myrrh," in the New, is an unhappy rendering of words that mean these precious attars or essential oils. For at Oriental entertainments it is as much a part of hospitality to give perfume as it is to give food or drink.

In the *leewan*, or reception room, the host sits at the corner of the *deewan* which is diagonally opposite the door by which the room is entered. The chief seat of honour is that at his right hand, and the next is that at his left. The other places are in the same order, the third place being the second seat to his right, and the fourth, the second to his left, and so all down each *deewan* to its end. "The lowest room," or, as it should be, "the lowest place," is that right at the end of the *deewan* on his left hand.

Even at a morning call, etiquette requires that the guests should sit in order of rank; and it must be remembered that in the East the poorest of the people know their pedigree and their place in society. If, therefore, a host sees any person who has taken a place on the *deewan* to which his rank does not entitle him, his duty requires that the matter should be put right, and the man requested to take a lower seat.

For the same reason, if anyone takes too low a place, the host will step down from his seat, and, taking him by the hand, will lead him up to the position due to his rank. On the occasion of a host paying any attention like this to a guest, all the other guests wait to catch the eye of the person

so honoured, and then, each in turn—and sometimes there are as many as thirty seated on the *deewan*—they *temeeneh* to him, that is, make the Oriental salutation that answers to our bow. This consists in keeping the head erect, but slightly inclined forward, whilst raising the right hand to touch in succession the forehead, the lips, and the heart.

All this is graphically alluded to in Holy Scripture. "The mother of Zebedee's children," James and John, came to Christ with the nobly ambitious request, "Grant that these my two sons may sit, the one on Thy right hand, and the other on the left in Thy kingdom." (Matt. xx. 20, 21.)

The "uppermost rooms at feasts," which the proud Pharisees loved and chose, are in the Greek "the first seats" (*prōtoklisia*), that is, those on the *deewan* nearest to the host. When Christ tells His disciples to "go and sit down in the lowest place [*topos*]," He means the "place," or "seat," on the *deewan* farthest away from the host's left hand. (Luke xiv. 10.)

Again it will be realised how the whole scene lives, when the Master says, "When thou art bidden by anyone to marriage feasts, sit not down in the first seat [*prōtoklisia*], lest a more honourable [man] than thou be bidden by him; and he that bade thee and him come and say to thee, 'Give this man place,' and thou begin with shame to take the lowest place [*topos*]. But when thou art bidden, go and sit down in the lowest place [*topos*], that when he that bade thee comes, he may say to thee, 'Friend, go up higher': then shalt thou have honour [*doxa*] in the presence of them that sit at meat with thee," that is, each of them will watch to catch your eye and bow to you. (Luke xiv. 8-10.)

It will be seen how disgraceful was the treatment of our blessed Lord by His host, Simon the Pharisee. First he neglected to give Him the social greeting of an equal—the kiss. For all that the eye of flesh saw in the Son of God on earth

was a poor, uneducated, working-man street preacher who had the reputation of a prophet. So the haughty Pharisee allowed his servants to neglect the washing of the Saviour's feet and the sprinkling of His person with perfume. (Luke vii. 44-46.)

At Simon's house, as at so many other wealthy and worldly Jewish houses in our Lord's day, the Roman fashion of the *triklinia*, or "dining-couch," was followed. In this case, a large, long table ran all down the centre of the *leewan*, and round it on three sides, answering in shape to the three *deewans*, ran three couches, some six feet wide, upon which the diners laid recumbent on their sides, at full length, with their heads towards the table. Only in this way can what follows be explained, for according to the Jewish manner, as it is everywhere in the East to-day, they sat on the *deewan*, or sometimes on carpets or beds on the floor, but in every case with their feet gathered under them, where they could neither be seen nor touched. Our Lord, as we might have expected, had done what He told His disciples to do, when invited to a feast, namely, taken "the lowest place," that is, the one at the extreme end of the *triklinia*, or dining-couch, reaching up to the *durka'ah*, the lower, or common part, of the room.

Thus it was that the penitent woman who came in could stand there and see His naked, unwashed feet as He lay reclining; for our Lord would have naked feet, seeing that He lived and dressed as a *fellahh*, or villager. Discerning at a glance the rude and contemptuous way in which He had been treated by His proud, self-righteous host, she appears there and then to have stooped down and kissed His feet; for Christ tells Simon, "From the time I came in she has not ceased to kiss My feet," meaning she has done it again and again from the first. To this day, this mode of salutation in Palestine is one of the lowliest by which an inferior, man

or woman, can greet a superior. As she did so, she burst into tears, with which, as they fell upon them, she washed those precious feet, wiping them with the hair of her head. Then from the tiny, alabaster, gilt ornamented bottle, in which it is still universally sold throughout the East, she poured upon them some rich attar or essential oil. Well might the Master say she had "loved much," and thus given a convincing evidence that "her many sins" were forgiven! (Luke vii. 47.)

**The Evening Meal
among the Belladeen**



The Evening Meal among the Belladeen

THE scene in our picture may be readily recognised as one of *belladeen* or town life. The host, in a yellow striped *kumbaz*, or *kuftan*, the striped dressing-gown-like silk robe of the townsman, sits in his usual place, which, as we have already seen, is at the corner where meet the two sides of the *deewan*, or raised cushioned seats, about a foot high and three feet wide, that run round three sides of the room; that corner which is diagonally opposite to the door. Occupying the principal seats of honour, that on his right hand and his left, are guests dressed respectively in a red and gold and light purple striped *kumbaz*. Seated farther away to the right of the host, in the third place of honour, is seen a guest in full dress, that is, wearing over his *kumbaz* a green cloth cloak, the *jibbeh*, or *beneesh*. The black slave who is waiting upon them wears that other distinctive *belladeen* dress, much affected by young men, consisting of loose, very full pantaloons, resembling a divided skirt, the *sharwar*, coming down to the ankles, shaped like a bag broader than it is long, with an opening at each of the lower corners large enough to admit the feet; a sleeveless, waistcoat-like garment with countless tiny bright buttons, the *sudereeyeh*, buttoned up to the throat; and over this an elegant zouave jacket, the *kubran*, of purple velvet, richly embroidered with gold.

The room is the *leewan*, or reception room, which also, even in wealthy mansions, serves for dining room and bedroom as well. The walls, as in this case, are often rich and costly, consisting of various inlaid marbles, porphyries, and many more

or less precious stones. The absence of furniture at once strikes a Western eye, as these apartments are comparatively empty, a state of things which tends greatly to ease, comfort, and health.

The exquisitely beautiful ewer and basin for the washing of hands and feet is seen on the floor, always of copper and of this ancient pattern. In the centre of the basin there is a dome-like, perforated cover, shaped at the top like a cup, which holds a ball of perfumed soap. This arrangement is a very delicate one; for the water which is poured over the hands and feet, when thus soiled, passes out of sight through the tiny holes in the dome-like cover. The embroidered napkin, to be used as a towel by the slave in wiping the guests' hands and feet when they are washed, lies on the floor beside the basin and ewer.

Here at this Oriental dinner-party a Western might well ask, "Where are the ladies?" But the seclusion of women, so far from permitting them to be, as with us, the leaders of society, prevents them from even entering it!

Only men servants wait on the men at social functions. There are three kinds of servants in the East. The lowliest form is that of slaves, bought and sold, who are the property of their owners, but who are, for the most part, treated well, as well as servants are among us, and sometimes much better. They are now mostly negroes, but in earlier days they were evidently taken largely from other nations; for the law of Moses permitted and regulated slavery, and even Hebrews could, under modified conditions, purchase Hebrew slaves. Slaves would appear to have formed by far the largest class of servitors in Bible times, for the words that occur most frequently, *'ebed* in the Old Testament and *doulos* in the New, both mean "slave," or "bond-servant," though they are always translated "servant" in our Versions. These, under the law of Moses, were captives taken in war, debtors sold

The Evening Meal among the Belladeen 193

to pay their debts, and children sold by their parents or other relatives. Over this class the master has practically unbounded power.

Next there are "hired servants," answering to servants as with us, who are free to come and go, and who undertake certain duties for a stipulated wage. But the highest class of service is that of "unhired servants," who are often numerous in large establishments, and are mostly children, or poor relations, or neighbouring poor but independent tradesmen, looking for the master's influence to advance them in business; or, if the latter is a religious teacher, poor or young disciples, as in the case of Elisha, who it was said, "poured water on the hands of Elijah," that is, "ministered to him as a servant." These generally have two suits of clothes given them annually by the master, and receive considerable gratuities from his guests, suitors, and tradesmen; for they occupy a place somewhat similar to our upper servants, only that their duties are very light and less menial. Hence the force of those words on the lips of the prodigal son, referring to this difference between the hired and unhired *diakonoï*: "Make me as one of thy hired servants," for, as a poor ruined son, he might naturally have become one of the more honourable unhired servants. (Luke xv. 17-19.)

When the dinner is ordered, it is still as of old, by the modest words, "Set on bread," no matter how elaborate the feast; and some Oriental dinners consist of more than twenty courses. For the meal a tiny octagonal table, inlaid with mother-of-pearl, is placed in front of the host, and a tray of yellow metal, much larger than the table, is laid upon it. The dishes are brought in one at a time, and placed on the middle of the tray. Bunches of green onions or garlic are often put round the tray. The *pièce de résistance* of an Oriental meal, the *pilaw*, a national dish, is here shown. It consists of boiled rice, seasoned with butter, or preferably

194 **Everyday Life in the Holy Land**

with the fat of the sheep's broad tail, sometimes tinged with saffron, and flavoured with pease or tiny pieces of broiled mutton.

They help themselves from the dish, and eat with their fingers, as do the *fellahheen* and *bedaween*.

Many delicate rules are observed in this matter. For instance, it is thought very rude to spread out the fingers on dipping the hand in the dish, as if to take a large helping, as the guest in the green cloth cloak is seen doing. Etiquette requires that the fingers and thumb should at such times be kept close together. The Oriental proverb descriptive of a cunning and greedy man is, "He descends like a crow, and he ascends like a camel," that is, he dips politely into the dish, as if about to take a bird's peck, but brings up a fist-full of food, large as the hoof of a camel!

Water is not put on the table at meal times, but, like wine or *shorbet*, is brought to those guests who call for it. The drinking cup is a small handleless bowl, usually of brass. It is still held from below, poised on the tips of three fingers, in the way described by Xenophon, and shown on ancient sculptures. This, in all probability, was the form of cup used at the institution of the Lord's Supper.

After every meal an Oriental not only washes his hands, but also rinses his mouth with water, the slaves or servants coming round with drinking cup, basin, and jug for this purpose.

**The 'Al'meh,
or Dancing Girl**



The 'Al'meh, or Dancing Girl

THIS is a truly Oriental after-dinner scene. These gentlemen, who, by their *jibbehs*, or bright, pure-coloured cloth cloaks, are at once recognised as *belladeen*, have brought in this 'al'meh, or dancing girl, who is often also a singer, for their amusement. The professional female dancer is a feature of the luxurious town life, and she is practically unknown amongst the simple *fellahheen*. The villagers have for the most part only the country dance of men alone, who, joining hands in a ring, with steps more grave than gay, perform a solemn choral dance to the accompaniment of music—generally flute, drum, and tambourine—singing, and clapping of hands. This last, or some simple sword dance by men, was “the music and dancing” heard by the elder brother in the parable of the Prodigal Son, clearly a *fellahheen* scene. This, too, is the dancing in our Lord’s allusion to the children playing in the market-place. (Luke xv. 25; vii. 32.)

Women among the *fellahheen* dance among themselves when alone, as do the women of the townspeople, but not in public, and never, in any case, with men. On a few occasions of extraordinary rejoicing women seem to have danced in choral dances in public, as in the case of Miriam and all the women of Israel, who “went out after her with tambourines and dances,” that is, “tambourine dances,” and in that of the women from all the cities of Israel who came out with singing and dancing and music “to meet King Saul” after David’s return from smiting the Philistines. But

198 **Everyday Life in the Holy Land**

these were plainly exceptional instances at times of great excitement after miraculously given crushing defeats of their enemies.

The '*al'mehs*, or dancing girls, are therefore looked down upon, and their calling is not thought reputable. The very fact that dancing in public necessitates their appearing unveiled before men is in itself most discreditable; although in all ordinary cases, as will be seen from the picture, their dress and their dance are far more modest and free from vulgarity than that of our '*al'mehs*, or stage dancing girls.

Egypt has for ages been celebrated for its public dancing girls, the most famous—or, more truly speaking, infamous—of whom belong to a distinct tribe called *Ghawazee*. A woman of this tribe is called *Ghazeeyeh*, and a man *Ghazee*. The *Ghazeeyeh*, many of whom are extremely handsome, and most of them richly dressed, perform unveiled in public streets, even to amuse the rabble. They play castanets, and are accompanied by musicians of their tribe on the *kemengeh*, or violin, the *rabab*, a species of one-stringed violin, the *tar*, or tambourine, the *darabukkeh*, or small pottery drum, and the *zembr*, or trumpet. They are never admitted into a respectable *hareem*, though sometimes allowed to perform before the door in the open courtyard of a town house. These women are the most abandoned of the courtesans of Egypt.

Bearing this in mind, we may realise how disgraceful was the conduct of the young princess, the daughter of Herodias, when she demeaned herself by appearing at Court as a dancing girl before Herod and his lords, officers and nobles, at a banquet on his birthday, to which, it goes without saying, none but men would be invited. This is an awful but truly Eastern story, and shows how low a woman may stoop to achieve her cruel ends when actuated by a vindictive spirit. (Matt. xiv. 6-12; Mark vi. 21-29.)

Equally difficult to me, as a boy, was Herod's oath, when,

excited by wine, and carried away by the lascivious performance—for we may be sure that the young princess did her best to imitate a *Ghazeeyeh*—the king swore, “Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.” Taking the words literally, such a reward sounds absurd and impossible. But this expression “unto the half of my kingdom,” like a thousand others in Holy Scripture, is not literal but figurative. It simply means, “I will spend half of my income” to get what you ask; and, even in this form, it is doubtless an exaggeration, and comes literally to, “I will spend a great sum” to procure what you request. It will be remembered that Ahasuerus, the mighty Xerxes of profane history, on two occasions, spoke in the same highly figurative language to his queen, Esther, saying, “What is thy petition? and it shall be granted thee: and what is thy request? even to the half of my kingdom it shall be performed.” (Esth. v. 6; vii. 2.)

To fully understand the letter of Holy Scripture, a knowledge of the tropes and figures of rhetoric, and the figures of grammar, still so constantly used in the colloquial speech of Bible lands, is as necessary as a knowledge of their manners and customs and natural features.

Immense rewards are given by Oriental sovereigns to favourite dancers. So unbounded are the payments thus made to these performers that some of the ancient and most powerful Persian and Mogul dynasties are said to have owed their declension and fall to such extravagances. The vengeful and artful Herodias was therefore justified in anticipating that her daughter's performance before the weak, pleasure-loving, profligate Herod would probably procure any price that she might demand.

The host and his friends in our picture are seen clapping their hands in that rhythmic and continuous manner in which dancers are always encouraged in the East.

A very common mode of female adornment is shown in the way the *'al'meh*, or *Ghazeeyeh's*, hair is dressed. In this fashion the hair is divided into numerous small plaits or braids—at least eleven, and sometimes as many as twenty-five, but always an odd number—which are allowed to hang down the back. Into each of these braids, or thin plaited tresses of hair, three strings of black silk, some eighteen inches in length, are woven, to which an immense number of small gold spangles are fastened at irregular intervals. Sometimes the silken threads, which are called *keytans*, are attached to a lace or band of black silk which is bound round the head, and they then hang quite separately from the plaits of hair. The spangles are flat, thin ornaments of gold, all of the same size and shape, called *bark*, and there are about twelve *bark* to each string. Their usual form is oblong, round at the lower end, and pointed at the upper. By a tiny ring at their upper extremities these sequin-like spangles are fastened to the silken strings, an inch apart, but those of each string are carefully arranged so as not to correspond with those of the other strings. At the end of each of the strings is a small gold tube (*masoorah*), or, else a many-sided gold bead (*habbeh*), and beneath this is suspended by a tiny ring a gold coin about five-eighths of an inch in diameter. Other forms of ending to the strings are occasionally used by rich women in the place of the gold coins. One of these is a flat ornament of gold, called, from its form, *kummetre*, or “pear,” and another, which is commoner, is called *shiftish'eh*, and is composed of open filagree gold work with a pearl in the centre, whilst at times a tiny tassel of pearls ends the *keytan*, or string. Sometimes each *keytan* ends alternately with a pearl and an emerald. Wealthy women also in certain cases have, throughout the strings, a pearl attached to each *bark*. As there are usually about twelve *bark*, or spangles, upon each string, where a woman has twenty-five plaits, or braids,

each of which has its three strings, she will have hanging over her hair 900 *bark*, seventy-five *masoorah*, or *habbeh*, and seventy-five of one or other of the tassel-like appendages.

The whole of this ornament is called in Arabic the *safa*. The countless gold spangles almost entirely hide the hair, and glitter and tinkle with every movement of the head. It would be difficult to find in the way of jewellery a vainer or more artificial form of female adornment. This assuredly throws light upon two otherwise very difficult passages, namely, the Apostle Paul's words of exhortation, "I will, therefore, . . . that women adorn themselves with modest apparel . . . not with braided hair and gold, or pearls, or costly apparel"; and those of the Apostle Peter, where he says of wives, "whose adorning let it not be the outward [adorning] of plaiting the hair and of wearing gold, or of putting on of [costly] apparel." (1 Tim. ii. 9; 1 Pet. iii. 3.)

There could be nothing unseemly or unbecoming to the character of a believing woman in having her hair braided. Nor would it seem likely that all wearing of gold would be forbidden. Clearly the language here is not literal but figurative, the grammatical figure of hendiadys, or, as the Greek term means, "one by means of two," that is, one subject expressed as if it were two distinct subjects. This figure, to put it quite plainly, occurs where two nouns in the same case are joined by the conjunction "and," one of which—generally the latter of the two—is to be understood not as a noun at all, but as an adjective qualifying the other. An example in the Old Testament occurs where, speaking of Jehovah, Moses recounts "His miracles and His acts," which plainly stands for "His miraculous acts." So "brimstone and fire" is "burning brimstone." "Sweet odours and different kinds" is "different sweet odours." "Your iniquity and assembly" is your "iniquitous assembly." "A mouth and wisdom" is "a wise mouth," that is "wise speech." "Grace

and truth [or rather 'reality']" is "real grace." "Ministry and apostleship" is "apostolic ministry." "Of Christ and of God" is "of Divine Christ." "Philosophy and vain deceit" is "vain, deceitful philosophy," and "life and immortality [or rather 'incorruptibility']" is "incorruptible life." These are a few instances out of very many. This figure of hendiadys is employed in modern Arabic, and is found in the Greek and Latin classics, and is of much more frequent occurrence in Holy Scripture than our translators and commentators seem to be aware.

Thus "braided hair and gold" stands for "gold-braided hair," or "hair braided with gold," that is, the wearing the *safa*.

**A Town
Hareem**



A Town Hareem

THE picture gives the women's apartment, the *hareem*, from the root *haram*, "sacred," or "set apart," the room where the women live in jealous seclusion. Like all rooms amongst the *belladeen*, a *deewan*, or raised couch, runs round three sides of it. The main window projects outward like a closed-in balcony, and the alcove thus formed is entirely surrounded by wooden lattice work, exquisitely hand carved, which enables the inmates to get an imperfect view, through the crevices, of what is passing outside, whilst nothing can be seen of the room from without. There is a little door in this, also made of elegant lattice work, about eighteen inches square, that can be opened in case of emergency. This is here shown open, and two of the ladies are attempting to look out into the street.

Thus in Deborah's triumphant ode,

"Through the window she looked forth and cried,
The mother of Sisera [cried] through the lattice," (Jud. v. 28.)

in her impatience at her son's long delay. Thus too the Beloved, the Bridegroom of the Song of Songs, the Bridal Song,

"Looked in through [or 'from'] the window,
Blooming [that is, 'looking fresh' or 'flourishing'] through
the lattice." (Cant. ii. 9.)

Through such a lattice Ahaziah accidentally fell down, possibly by its wooden projecting floor giving way. (2 Kings i. 2.)

Everyday Life in the Holy Land

At such a tiny lattice window Jezebel, "having painted her eyes and made her head right," that is, seen to its due adornment, looked out and shouted insultingly to Jehu. On his looking up to the window, and calling out, "Who is with me? who?" her place was soon taken by two or three palace eunuchs to whom he cried, "Let her go"; and they threw her out into the street through this same small aperture, and so fulfilled the dread prophecy of Elijah the Tishbite, "In the portion of Jezreel dogs shall eat the flesh of Jezebel." Shocking and unreal as this devouring by dogs sounds to us, it is exactly what would take place to-day in any town or village of Palestine, if a dead body were left to lie in the street even for a short time; for, as already stated, the wild packs of pariah dogs that infest these places consist of fierce mongrels, half-bred wolves and jackals, who are specially kept as scavengers, have rapacious appetites, and are generally half-starved. (2 Kings ix. 30-37.)

Clapping the hands is the usual way of calling for anyone in the East, and is employed universally in summoning a servant, just as we should ring a bell. It is incidentally referred to again and again in the *Arabian Nights*. It seems to be the allusion in Ezekiel, where the prophet is told, "Clap [your] hands, and let a sword be doubled a third time," that is, "Summon the Babylonians for a threefold attack on Israel, as a man summons his servant by clapping his hands." (Ezek. xxi. 14.) In the case in our picture, the elderly lady, who is evidently the husband's mother, the duenna of the establishment, is seen clapping her hands to recall the younger woman from the window, and check the gross impropriety of looking unveiled through the opening of the lattice.

Two young boys are shown wrestling, for sons in Oriental lands have always been brought up to be warriors, and therefore encouraged from their youth up to wrestle and fight.

This has come about very naturally in a land where adult males have always been called upon to bear arms; a truth expressed by David in the words :—

“Blessed [is] Jehovah my rock, Who is teaching
My hands for war, my fingers for battle.” (Ps. cxliv. 1.)

In the *hareem*, as out of it, boys are honoured and girls despised, and every thoughtful reader must see that this was very much the spirit of the Old Testament. It is not “children,” as in our Authorised and Revised Versions, that the psalmist—probably in this case King Solomon—counts a blessing, but “sons.” Rightly translated the words are :

“Lo, sons [*baneem*] [are] a splendid inheritance [‘an inheritance or
Jehovah,’ the Hebrew superlative],
A reward is the fruit of the womb.
As arrows in the hand of a mighty one,
So [are] the sons of the young men.
O the great happiness of the strong-man [*geber*]
Who has filled his quiver with them !
They are not ashamed,
For they speak with enemies in the gate.” (Ps. cxxvii. 3-5.)

The most casual reader of the Bible must observe what a blessing and honour large families were esteemed of old, especially if they consisted mainly of boys ; nor are they less valued in Oriental *hareems* to this day. Among the villagers every son was a valuable hand on the farm ; and, as the psalmist says, when meeting “enemies in the gate,” whether before the judge in the courts there held, or in the constant border warfare and family feuds, a large number of stalwart sons would be invaluable, and save the patriarchal head of the family from being put to shame.

“Sons,” they will tell you in the East, “build up a

house, but daughters pull it down," meaning that the girls marry into other families or other branches of the same family. Indeed, the word "son" in Hebrew, *bain*, comes from the root *banah*, "buildded." We find this figure of "building" applied to having male children in the book of Ruth, where the people that were in the gate and the elders, who were witnesses of the betrothal of Boaz and the Moabite maiden, said to the former, "Jehovah make the woman that is come into thine house like Rachel and like Leah, which two built the house of Israel," that is, by bearing to Jacob, either by themselves or their handmaids, twelve sons. Of the "faithful priest," that is, "high priest," whom God would raise up in the place of Eli, He declared, "I will build him a sure house," that is, a "sure family" of sons and male descendants, who should carry on his priestly line. So Nathan the prophet said to King David, "Jehovah will build thee a house, and . . . set up thy seed after thee that shall be of thy sons." The Most High promised Jeroboam, if faithful, "I will build thee a sure house, as I built for David." (Ruth iv. 11; 1 Sam. ii. 35; 2 Sam. vii. 27; 1 Chron. xvii. 10, 11; 1 Kings xi. 38).

The charcoal brazier, the *mangal*, always of this pattern, is used for obtaining heat in town houses. It consists of a stand of copper, two feet high, in the centre of the upper surface of which is set a chafing dish of the same metal, which contains the fire. "The pan, or chafing dish, is first filled with ashes, upon which the servant lays the charcoal and lights it, always in the open air, whether in the court or the veranda. There it is gradually kindled by the breeze, or by brisk use of a coarse feather fan. It is not brought into the room until thoroughly lighted." The houses in Pompeii were heated in just this same way; and even the Roman villas in England, as shown by Roman remains.

This brazier would be "the fire of coals" referred to in Scripture, that is, of "charcoal," the only coal of Bible lands, and this is always mentioned as a luxury. "The fire that was on the stove," burning in King Jehoiakim's "winter house in the ninth month" (November, when wintry weather begins), on which he sacrilegiously burnt the roll of Jeremiah's prophecy, would also be such a brazier. This too would be the fire at which Peter sat with the servants and warmed himself, in the courtyard of the high priest's palace. (Jer. xxxvi. 22, 23; Mark xiv. 54; John xviii. 18.)

The hottest of all charcoal, and that which burns longest, is made from the root of the broom. The demand for this throughout the East is leading to the extermination of this shrub, which formerly abounded in the deserts, and was one of the largest growths commonly found there. Hence Elijah's resting beneath it for shelter from the burning sun. In our Authorised Version it is said he "sat down under a juniper tree," which is a low, stunted growth that could give him no protection. "Coals of juniper," in the Hebrew, is "coals [or 'charcoal'] of broom," *roathem*, the Arabic *retem*, the *Retama roetham* of the botanists, "the broom shrub." (1 Kings x. 45; Ps. cxx. 4. See also Job xxx. 4.)

This apartment that is the women's living room by day is their bedroom at night. The beds, thin, small mattresses, are kept in a closet, the Bible "bedchamber," by day, and at night time are brought out and laid upon the floor.

As seen here, needlework, embroidery, music, the care of children, and cooking and confectionery in its lighter and more elegant branches, are the main employments of ladies of the *hareem*, who in these matters are, for the most part, very skilful and industrious. There is an embroidery, peculiar to the East, in which the pattern is the same on both sides of the silk or cloth, and in which no ends or roughness of

Everyday Life in the Holy Land

any kind are shown, to which Sisera's mother is made to refer in Deborah's ode as—

“ A spoil of dyed colours for Sisera,
A spoil of dyed colours of embroidery,
Dyed colours of embroidery on both sides [literally, ‘ a pair
of embroidered things’].” (Jud. v. 30.)

Like all Oriental rooms, the apartment, it will be seen, has little furniture of any kind, and there is a marked absence of mere ornaments. The freedom from unnecessary cares, as well as the hygienic advantages of this feature, are very great, and contrast strongly, and, it must be admitted, most favourably, with our modern, elaborate, and artificial life. Nothing of real refinement or good taste is sacrificed in the East to this truly labour-saving and charming simplicity.

**The Oriental
Café**



The Oriental Café

THE café of the Orient, *kahweh*, "coffee," as it is called in Arabic, is a very important institution. In one corner, on a raised fireplace of charcoal, the coffee is kept simmering in a coffee-pot. This excellent drink largely takes the place of alcohol as a cardiac and brain stimulant in Bible lands. The coffee is freshly roasted just before it is ground, and in grinding it a cheerful tune is skilfully played by striking the pestle on different parts of the inside of the mortar. This mortar is shown on the ground in the picture entitled "The First Look at the Eastern Bride." Wheat and chopped meat are roughly ground for a national dish of the Arabs, called *kibbey*, in just such a mortar; and the wise man says, "Though thou shouldest bray a fool in a mortar among wheat with a pestle [that is, 'make him up into *kibbey*'], his foolishness will not depart from him!" (Prov. xxvii. 22.)

The freshly ground coffee is prepared by putting it with cold water into a deep, narrow, copper vessel, called *bookraj*, with a long metal arm, by which it is held over a hot charcoal fire till it boils. It is then withdrawn for a minute or so, and again brought to the boil, and this process is repeated a third time. This is the perfect way of making coffee. It is then poured out, grounds and all, and drunk without milk or sugar. "The coffee-maker, holding in his left hand a row of tiny handleless cups, placed one inside the other, then pours out a little coffee into the topmost, and rinses it with the liquid, which he then pours into the second, and the

214 **Everyday Life in the Holy Land**

others in turn, rinsing them all with the coffee he poured into the first cup. When he has rinsed the last cup he pours its contents into the fire, as a libation to the sheikh Esh-Shaddilly, the patron of coffee drinkers." The keeper of a café will often show his goodwill by rushing forth and pouring a cup of coffee on the ground in a similar way before the feet of a passing bride, to propitiate his patron saint, sheikh Esh-Shaddilly, and dispose him in the bride's favour. Libations are frequently spoken of in the Old Testament as poured out in Jehovah's honour. Observe the touching simile, "Pour out thy heart like water before the face of the Lord." (Lam. ii. 19.)

The *kahweh* is a general place of resort for men, but women are excluded. The most picturesque spots are chosen for it, combining, if possible, the beauties of nature with the ever-varying movements of a busy thoroughfare. Hence there is always one near the principal gate of a city. "Such a spot is the paradise of the Oriental, where he dreams and builds castles in the air, under the inspiration of his favourite coffee and tobacco, enhanced by the dreamy thrumming of stringed musical instruments and song." Outside, workmen sit waiting to be hired. Within, merchants meet to transact business; and light refreshments, such as *shorbet* and sweetmeats, are served—sometimes even meals.

In the centre of the picture is seen a singer entertaining the company. Orientals are passionately fond of music, and the *cafejys*, café keepers, hire both vocal and instrumental musicians to attract and retain their customers. The vocalist fans his mouth with a sheet of paper or with the left hand, to increase his breath and tone power; while placing the right hand on the right cheek and the thumb upon the gullet, in order the better to modulate the voice. This is seen in our picture. So David, "the singer of Israel," must have sung of old; so Moses and the children of Israel and

Miriam and her companions; so Solomon's "men singers and women singers," and so, in all probability, those who were "appointed singers to Jehovah." (Ex. xv. 1-21; Eccles. ii. 8; 2 Chron. xx. 21.)

Lyric songs, like lyric poetry, are practically unknown in the East. The songs are mainly love songs, war songs, and sacred songs. There are a few comic songs, but they are, for the most part, free from vulgarity.

Their musical scale is radically different from ours, and is most defective. Their instruments are all tuned differently from those of Europeans. The first, second, and last notes of the octave are the same, but the other five notes are defective, and have not the regular progression in the number of vibrations producing the note as ours have. The perfect symmetrical scale of our music was not introduced until about the year 1200 A.D., and was the invention of an Italian, Guido d'Arezzo. We in the West must always begin by tuning our instruments wrongly if we would perform Oriental music, that is, to be exact, where, on a reduced scale of vibrations, the 3rd, 4th, 5th, 6th, and 7th notes in the East are $29\frac{1}{2}$, $32\frac{1}{2}$, 38, 41, $43\frac{1}{2}$, vibrations respectively, with us they are 30, 32, 36, 40, and 45.

In consequence of this defect in harmony in Oriental music, it is wholly lacking in symphony or harmonising parts—Easterns sing only in unison; and the accompaniment to a melody consists of a single note struck on a different octave by way of variety. "The prominence thus given to the key-note makes the air of still greater importance than with us." They delight in monotony, and sometimes repeat the same bar, or two or three bars consecutively, over and over again, perhaps thirty times! They have not only semitones, as with us, but quarter-tones, and trills upon a single note like the tremolo of an organ; and they also adopt in singing "the intonations of common con-

versation, in a manner which utterly baffles our power of reproduction."

Thus must have been the sacred music arranged by David, and afterwards used in the Temple worship. It must have been the music of Egypt, Assyria, Babylon, Persia, Phœnicia, Greece, and Rome; in a word, of all nations till 1200 A.D. It has been well said: "The close resemblance between the musical instruments of the ancients and those of modern Orientals seems to indicate that they adopted the same unsound musical principles."

Most of the musical instruments are used mainly to accompany song, and it was the same in Bible times. "Praise Jehovah with harp" stands for "Sing praises with the accompaniment of a harp." This is the meaning when David speaks of "instruments I made for praising." Thus they are called by Amos "instruments of song [*k'elai shir*]," and this appellation is given them generally. "The instruments of song of God," and "the instruments of song of Jehovah," Hebrew superlatives for "splendid instruments of song," appointed by David, were no doubt only very fine kinds of the musical instruments we hear in the East to-day. (Ps. xxxiii. 2, cl. 3; 1 Chron. xxiii. 5; Amos v. 5; 1 Chron. xvi. 42; 2 Chron. vii. 6.)

These musical instruments may be said to be of two kinds, those played out of doors and those played in houses. The first are principally used in military music and in country districts. The chief of these are the *zoorna*, or "hautboy," a loud, shrill, trumpet-like instrument, and many kinds of drums, struck by a peculiar-shaped drumstick on one side, whilst in most cases a long, thin, tapering rod is held touching the entire length of the opposite surface. A third outdoor instrument is the bagpipe, shown to the right of the picture, simpler than that of Scotland, Italy, and Bulgaria, and having only one pipe. It is made of an entire sheepskin

untanned, but divested of its wool. The player holds it clasped to his chest in front of him, and presses it towards him with both his arms, whilst blowing into it with his mouth. The *nay*, or "flute," is both an indoor and outdoor instrument. "It is a reed about eighteen inches long, pierced throughout evenly with six holes for the notes," made both single and double; it is difficult to play, owing to the peculiar way in which one has to blow upon the sharp edges of its mouth, often made of horn, whilst the instrument is held somewhat sideways for this purpose. The right hand is put nearest the mouth, instead of the left hand, as with us; and this is the same with the *zoorna* and the bagpipe. In Egyptian sculptures it is shown played in just this way. It is the favourite instrument of the shepherds, who almost all play it. This *nay*, or "flute," is the *hhaleel* of the Hebrew Bible. It is mentioned in the New Testament as played equally at weddings and funerals, just as it still is in Palestine to-day. (Matt. ix. 23, xi. 17; Luke vii. 32; 1 Cor. xiv. 7; Rev. xviii. 22.)

Of indoor instruments the harp, *kinnor*, so often mentioned in the Old Testament, is not played now; unless it is the Arabic *kanoon*. This last, probably the original of the harp of Egypt and the lyre of the Greeks and Romans, is held by many to be the "harp" of the Bible. "The *kanoon* is a box two inches deep, of an irregular form, its greatest length being thirty-nine inches and its width sixteen. Across the top are stretched seventy-two strings of catgut. It has only twenty-four notes, and, like the piano, each note has three strings, which are tuned with a key. The sounding board lies under the strings, and is perforated, and covered with fish skin where the bridge rests. The performer lays the instrument on his knees, and strikes the chords with the forefinger of each hand, to which is fastened a plectrum of horn. Another form of this instrument, called *santoor*, is a

double *kanoon*, and comes still nearer to our piano; the strings are of wire, and only double; they are struck with wooden hammers held in the hands. When used in a procession, this instrument is suspended from the neck by means of a cord." They have a primitive mouth organ, the ancient Pan's pipe, consisting of reeds of different lengths, the player passing his mouth from one to the other. This is the "organ" of our Authorised Version, the "pipe" of the Revised, the Hebrew *'uggav* or *'uggab*, and, together with the harp, *kinnor*, was invented by Cain's descendant, Jubal; and these, the one a stringed, and the other a wind musical instrument, are the first two mentioned in the Bible. (Gen. iv. 21. See also Job xxi. 12, xxx. 31; Ps. cl. 4.)

There are several kinds of violins, all of which are called in Arabic *kemenjeh*, signifying "bow instrument." The simplest form has only one or two strings, but there is a *kemenjeh* with six strings. It is made of coco-nut shell. The strings are horsehair. The instrument is three feet long, and has a rod at the end shod with iron, upon which it rests on the ground when being played, in the same way as the bass viol or violoncello with us. This is the *nevel* of the Hebrew Bible, rendered in our Versions sometimes "viol" and sometimes "psaltery," and in the Prayer Book version of the Psalms "lute"; but which should in all places be translated "violin." One with ten strings is mentioned in the Psalms, for "Upon ten [strings], and upon violin," is hendiadys for "Upon a ten [stringed] violin." (Ps. xcii. 3; cxliv. 9.)

Another stringed instrument is the *tamboora*, a sort of guitar, three feet nine inches long, with ten strings of fine wire and forty-seven stops, often inlaid with mother-of-pearl and valuable woods. It is played with the fingers protected by a plectrum. With three or six strings it is called *sada*; and "it is the usual companion and solace of the guardsman in his little mud hut at the narrow mountain pass, or of the

policeman in the town, who hangs it up on the wall beside his weapons above his little *deewan*." Was this the once mentioned "sackbut," the Hebrew *sabbēka*, which from the Greek *sambuke* we know to have been a stringed instrument? The guitar, or *ood*, is somewhat bulky, two feet long, the underpart ribbed and rounded off, instead of flat, as with us, having a short neck, with the end suddenly bent back at an angle of seventy-five degrees, holding the fourteen strings, two to each note. "It is played by the fingers with a plectrum. Its notes are louder than those of an Italian guitar. A small kind of this guitar with a soft and silvery note makes a favourite and excellent accompaniment to the voice." The *tamboora* and the *ood* are probably correctly called "lute." Either this "lute," or the *kanoon*, would appear to be the "harp" upon which David "played" with his hand, to soothe Saul. (1 Sam. xvi. 23; xviii. 10.)

The tambourine, or timbrel, called in Arabic *tar*, is very similar to our modern tambourine. It is held in the left hand and is struck by the fingers of the right, whilst the tin pieces on the belt attached to the framework contribute their jingle to the music. It is probably the *tzeltzeleem* of the Hebrew Bible mentioned as played before Jehovah by David and all the house of Israel, together with the harp, violin, drum, and sistra. Common also are the cymbals, two metal plates, which are struck together, producing a sharp clashing sound. These are doubtless the *mētztillayeem*, of the Old Testament, mentioned thirteen times in connection with sacred music. The drum, *deff*, used in the East seems to answer to the Hebrew *toaph*, and probably includes the tambourine and drums of many kinds, some of them very large, down to the *darabukkeh*, a small drum made with a frame of pottery, ending in a short cylinder, held under the left arm, which is struck alternately by the four fingers of each hand, and this kind is also played out of doors. *Toaph*, "drum" or "tambourine," is

Everyday Life in the Holy Land

rendered either "tabret" or "timbrel" in our Versions. Thus Miriam and the women, singing and dancing in praising God for Egypt's overthrow in the Red Sea, played on the *toaph*; and so did Jephthah's daughter, when going out to welcome her victorious father. They were used in sacred music.

The *kanoon* or "harp," the *ood* or "guitar," the *kemenjeh* or "violin," the *nay* or "flute," and the *darabukkeh* or "pottery drum," are shown in the picture.

Sometimes, instead of band or vocalist, a professional storyteller becomes the entertainer. These men often improvise as they go on, and illustrate the narrative with "inimitable action, accompanying the description of every scene with peculiar and highly expressive pantomime, an ever-changing expression of countenance, an occasional shrug of the shoulders, a nod or knowing shake of the head, a sudden throwing out of the five fingers, a shaking of the garment, and even spitting and protruding of the tongue—gestures and signs whose full force and meaning can be appreciated only by a native-born Oriental." Doubtless, in Bible times, parables and stories were told more or less in this striking and dramatic manner.

There are also those who answer to the bards of the Middle Ages, who compose and sing heroic poems and odes, accompanying themselves on the *tamboora*, or lute. "Thus do the common people of the East learn history; so Homer at once delighted and instructed the ancient Greeks." The song of Moses and Miriam, the song of Deborah and Barak, and Psalms lxxviii., cv., cvi., cxxxv. and cxxxvi., are instances of this bardic and truly Oriental style.

Around the singer are shown some fine Jerusalem types, notably the aged Jews. Outside is seen a tame bear, performing for the amusement of the people. Large baboons are employed for the same purpose; and ancient Egyptian and Assyrian sculptures show that Eastern crowds were entertained in the same way thousands of years ago.

Choosing a Bride



Choosing a Bride

THERE are five strange facts in connection with Oriental courtship and marriage which need to be realised if we are to understand the allusions to this subject in Scripture. First, everyone in the East is bound to marry. It is held to be the duty of every man and woman. The Jews hold the command given at the creation of man, "Be fruitful and multiply and fill the earth," to be one of the 613 precepts of the Law, which makes marriage binding upon all. So fully is this duty enforced in Bible lands that a Mohammedan nobleman would, if it were necessary, call a beggar out of the street to marry his daughter rather than allow her to lead a single life. (Gen. i. 27, 28.)

Secondly, no one chooses his or her own partner. The woman is "given in marriage": the man has his bride chosen for him, and it is thought very bad form for him to see the face of his betrothed till after marriage—such are the great reverence for parents and obedience to authority that prevail in the Orient. (Matt. xxii. 30; Mark xii. 25; Luke xx. 35; 1 Cor. vii. 39.)

Thirdly, marriage takes place among Easterns at a very early age. Girls are "given in marriage" at eleven or twelve years of age, though this is not the limit. They are frequently married as young as nine; and, in purely Oriental cities, grandmothers of twenty years old are to be found!

Fourthly, first cousins, if possible, are chosen. In the high civilisation of North-Western lands this last would be impossible. Mr. G. H. Darwin has shown, in a paper read

before the Statistical Society on this subject, that wherever here in England this takes place for five generations running, in our highly artificial ordinary town life, the result in every case is disastrous—though he says in the North, in the rough, primitive fisher villagers and amongst the farm labourers of the backward districts, it takes place with “comparative impunity.” But throughout the East it has been going on for thousands of years, and hundreds of generations, and the people are mentally and physically as fit as the Japanese—and more than this it would be difficult to say.

Fifthly, a man always has to buy his wife in Bible lands. It is true he has to do this sometimes in certain classes of life in the North-West, but with us it is done *sub rosa*, and never as a matter of public negotiation! But there, in all classes alike, and more particularly among the poor, it is done openly and on all occasions; and I am very glad in the East that it is so, for a reason to be given later on.

Thus we understand the true fate of Jephthah's daughter, brought upon her by her father's rash vow. She was not, as it has been constantly supposed, slain as an offering to Jehovah, for human sacrifices were specially forbidden, and it would have been death to have offered to Jehovah any sacrifice not sanctioned by the law of Moses. What happened was the setting apart of this young girl to lead a celibate life, a terrible punishment and disgrace, for she was probably the only unmarried girl in those parts. In view of this, she asked for two months “to bewail her virginity,” in company with her young female companions; and at the end of this period, we read, “her father did with her according to his vow, which he had vowed, and she knew no man.” When “the daughters of Israel went yearly to lament [or ‘praise’] the daughter of Jephthah” for four days, it was not to weep at her grave or celebrate her memory, but to console and sympathise with her during her lifetime. (Jud. xi. 34–40.)

It follows that there is not, and never has been, any courting in the East, as with us in the West. The marriages are arranged mostly by the women of the family, and a man's wife is chosen generally by his mother and his aunts. Much care is taken in the selection, far more than most young men amongst us exercise on their own behalf, and *mésalliances* are thus avoided. It is true that the young people are not, and cannot be, in love with one another under this system. But in the East this is not held to be necessary, as they say, "Love comes after marriage, not before"; and even with us it is true that, in the case of every really happy and successful marriage, the highest, holiest, purest love, love built on full knowledge and experience one of the other, comes after marriage in a way it could not come before. Adam and Eve were not less blessed because they were not concerned in choosing each other. As a matter of fact, marriages in the Orient turn out, for the most part, just as happily as they do with us; and it is certain that in Old Testament times they were arranged as now, and this explains why divorce was allowed in the case of incompatibility. It was a natural and necessary corrective in a state of society where marriage was made without previous acquaintance and personal choice; and in those days infidelity was not a ground for divorce, but a crime punished by death. (Deut. xxiv. 1, xxii. 22; Lev. xx. 10; John viii. 5.)

When the female relatives have made their choice of a bride, they pay a morning call at her parents' house, and the object of their visit is, according to the usual formula of the East, announced by their asking for "a glass of water at the hands of the daughter of the house," the eldest, unmarried daughter. These morning calls are elaborate affairs, and the daughter herself, hastily dressed for the occasion to look her best, comes in and waits. This, in *belladeen* life, is the scene of our picture. First *shorbet* is served of lemon,

orange, or mulberry syrups, highly perfumed with trebly distilled orange or rose water, brought round in tumblers. Then, after an interval, sweetmeats are served, generally a very delicious and wholesome conserve of violet or rose petals. Next, after another wait, comes a third course, liqueurs, served as with us in liqueur glasses. In Mohammedan houses this course is omitted. Finally, after another interval, coffee is served, coffee very perfectly made from berries roasted and ground for the occasion, without milk or sugar, in tiny, handleless cups placed in eggcup-like stands.

Then, when "the daughter of the house" has retired, a proposal is made for her and her price discussed, which, if she is comely and well born, often runs high. It is deeply interesting to note that, according to this invariable Eastern custom, Christ is said to have bought His bride, the Church, "the Bride, the Lamb's wife." But at what a price—for we read that "He loved the Church, and gave Himself for it," "the Church of God [or 'of the Lord'], which He has purchased with His own blood." (Rev. xxi. 9; Eph. v. 25; Acts xx. 28; Gal. ii. 20.)

A Village Bride's Procession



A Village Bride's Procession

THE scene of our picture is the taking about in procession of a bride amongst the *fellahheen* during the wedding festivities. The girl is mounted on a camel and decked with orange blossom. With her is being carried a box, painted in gaudy colours, containing her simple trousseau, and also the primitive wooden cradle of the East, always in evidence on such occasions. Those who are leading her about are rejoicing in true Oriental fashion, firing off their old matchlocks, dancing, clapping their hands, and uttering the shrill, ear-piercing *olooleh*, *tahleel*, *woolwel*, *ziraleet*, or *zughareet*—it bears all five names—the *ululo* of the Romans, the *ullaloo* cry of the Irish wake, the prolonged shriek of excitement to be heard alike on occasions of distress or joy. It is made by rapid vibrations of the tongue against the palate, aided by a movement of the four fingers of the right hand upon the mouth. It is called by the Arabs *olooleh*, because this piercing cry sounds like *olooleh*, or *lill*, *lill*, constantly and quickly repeated. Though frequently used on joyful occasions, and as an Arab battle-cry, it is more often associated with lamentation and woe. Thus James cries, “Come now, you rich, weep and utter-the-cry-of-*olooleh* [*ololuzontes*]”; and Mark tells us, when the ruler of the synagogue’s daughter died, those in the house were “weeping and uttering-the-cry-of-*olooleh* [*alalazontes*, evidently a form of *ololuzontes*].” This *tahleel* or *woolwel*, the same as the Hebrew verb *yalyal*, a structure of the verb *yala*, uniformly rendered “howl” in all the twenty-nine places where it occurs in our Authorised Version, is literally “utter-

the-cry-of-*olooleh*." Our English word "yell" comes from this Hebrew root *yahal*. (Jas. v. 1; Mark v. 38.)

The price of a village bride in my time in Palestine was from £20 to £60. In the time of Moses, this sum, called "the purchase money [*mohar*] of virgins," appears to have been reckoned for general purposes at "fifty [shekels] of silver," probably about £10. "Shechem, the son of Hamor the Hivite, the prince of the land," in asking that Dinah should be given him as a wife, said, "Multiply upon me exceedingly purchase-money [*mohar*] and gift, and I will give according as ye shall say." Boaz said to the elders and all the people of Bethlehem, "Ye are witnesses this day . . . that I have bought Ruth the Moabitess, the wife [formerly] of Mahlon, for myself for a wife." Jacob's predicament arose from his having no money to buy a bride; and so his covetous uncle Laban forced him to pay a very high price in labour, seven years' toil, probably worth in wages, at 4s. a week [the *denarius* a day of the New Testament], about £73. By his being cheated, and made to serve another seven years for her, the price was brought up to £146! Caleb said he would give his daughter Achsah to the man who took Debir, formerly Kirjath-sepher; and his nephew Othniel paid in this way for his bride. Thus, too, King Saul sent David word that he did not ask a money payment for the hand of his daughter Michal, but the lives of a hundred men of the Philistines; and David paid by sending his royal father-in-law evidence that he had slain 200. Saul had already promised to give his daughter, that was his eldest daughter Merab, for the service of the slaughter of Goliath, but had been false to his word.

I have said I am so glad that a man has to buy his wife in the East, for otherwise I do not know what would become of the poor despised girls, for woman there occupies a sadly humiliated position, and to a large extent this was the same

in Old Testament times. Few people would care to tell an Oriental father in public that a daughter was born to him. Miss Rogers says that at her brother the English consul's house at Haiffa, she was playing a game of chess with a Mohammedan *effendi*, or nobleman, when one of his black slaves came in and announced, "A son is born to you, my lord." Imagine Miss Rogers' astonishment when, on calling to congratulate the young wife on the great event, the birth of a first-born son, she found the lady in tears, because the child was a daughter; the slave having been ashamed, both on his own account and his lord's, to tell publicly of anything so humiliating as the birth of a girl! Girls in the East from their earliest years well know this, and if one of them wants to express how trifling something is she will say, "It is as small as the rejoicing the day I was born!" If you ask a *bedaween* sheikh how many children he has, you may hear him reply, "The Lord hath given to thy servant six children," that is, giving the number of his sons only, wholly ignoring the existence of his five daughters! A man will say to a doctor, "Sir, I have a sick man at my house; please come and see him"; and the experienced medical man replies, "Yes, I will come and see *her*," for he knows it is his wife whom he has been ashamed to mention!

Whereas it is a compliment in the North-West to ask a man after the health of his wife, it is thought a grave insult to do so in the East. There are a number of things that must never be mentioned among Orientals without an apology, which takes the form of saying, "*Ajalak*," "May you be exalted," or "*Ajalak shanak Allah*," "May God exalt you [above this vile subject]." A dog, a pig, a donkey, or a slipper, come under this category, and so does a man's wife! A nobleman, mentioning his equally nobly born spouse, would feel bound to apologise for doing so by adding "*Ajalak*." But the despised girls are worth a good sum to their father,

in the way of purchase money from prospective sons-in-law; and many a man is set up in business in the East by a money-lender on the security of the "purchase money of virgins" he will receive for half a dozen daughters. Thus the humiliation and affliction of having a family of girls is made tolerable!

How much women owe to Christ, Who, by giving them equal spiritual privileges with men, which were denied them under the law of Moses, has raised them from their former degradation! Women, with their quick intuition, soon realised the glorious truth that the Lord Jesus had come to save and uplift the poor, the despised, the oppressed, the down-trodden, and therefore to raise their sex. So we read of this Great Prophet, that "women were ministering to Him," not only personally, but also "of their property." Well they might, and the only wonder is that any woman can be aware that she owes her present happy and honourable social position entirely to the Saviour, and not hasten to minister to Him now, as her sisters of old ministered to Him in Palestine.

**A Bridal Procession
in a Town**



A Bridal Procession in a Town

ALTHOUGH the marriage itself in Bible lands is, and always has been, the simplest of all ceremonies, consisting merely of the receiving of the bride into the bridegroom's house, being an acknowledgment before witnesses that he takes her as his wife—which survives to this day in our similar form of Scotch marriage—yet the processions and entertainments carried on in connection with it are most elaborate.

We learn from Samson's wedding that a week was the usual period during which the festivities lasted, for the time he gave them to guess his riddle was "within the seven days of the feast." (Jud. xiv. 12.) With this very interesting incident agrees the saying of the Jewish rabbis, probably 1,400 years later, who speak of the seven days of the marriage festival as emblematic of the 7,000 years during which they taught the world would last.

These rejoicings still continue for at least seven days, and sometimes extend to a fortnight. Many families are ruined, and come into the power of unscrupulous money-lenders, owing to the cost of these entertainments. Open house is kept, and passers-by, as well as friends and neighbours, are invited.

It is this large and lavish hospitality that explains the great quantity of wine miraculously supplied by our Lord at the wedding feast at Cana of Galilee, probably some 135 gallons.

That this was fermented wine is certain, for we read that

the experienced "governor of the feast," after tasting it, called it "the good wine," which is usually only supplied at the commencement of a banquet. But it should be borne in mind that the best wine in Palestine is the pure fermented juice of the grape quite unfortified, and is not stronger than an ordinary claret, that is, has only about fourteen per cent. of alcohol; and also that all wine throughout the East, when drunk, is mixed with about half its bulk of water, which reduces it to a strength but little above that of some temperance drinks.

When we remember the crowds that, day after day, sometimes for a fortnight, attend a marriage, it will be seen that this bounteous provision of wine would not tend in any way to excessive drinking or intoxication.

The wine made throughout the East to-day is alcoholic, and so must the wines of the Bible have been, as we learn from so many allusions by the prophets and others to their effects.

In our picture the young bride is seen led about in a procession, called by the Arabs a *zeffeh*, accompanied and supported by female companions.* Over her head a silk canopy is borne, held aloft by four poles carried by men. This appears to be the allusion in the Bridal Song, the Song of Songs, when the bride says—

"He brought me to the house of wine,
And his banner over me was love." (Cant. ii. 4.)

In front of the procession is seen the usual native jester, half naked, dancing backward with all manner of antics, who sometimes plays cymbals, sometimes waves about a drawn sword, but always appears in a dishevelled, almost indecent, state, and makes himself utterly ridiculous. The more *outré* and absurd his conduct, the more he is supposed to do homage to the bride.

This character, generally a common man, is always in evidence at all kinds of rejoicing street *zeffehs*, thus, by his own humiliation, doing honour to whomsoever or whatsoever is being celebrated by a public procession. I have already alluded to the custom in the chapter, "Sanctuary," where, it will be remembered, a man of this character does honour to the one whose life has been saved.

This explains no doubt what David did, when he brought up the ark of God from the house of Obed-edom to Jerusalem, "into the city of David with joy." We read that in the procession on this occasion David took the position generally occupied by one of the poorest of the people, and "danced before Jehovah [that is, 'before the ark which symbolised Jehovah's presence'] with all [his] might," clad only in a linen shirt, that is, in the undress of a working man.

Well might his worldly minded royal consort Michal, the daughter of Saul, have been shocked when "she looked through the window, and saw King David leaping and dancing before Jehovah, and she despised him in her heart." Very natural was her sarcastic greeting when she came out to meet him, "How glorious was the king of Israel to-day, who was uncovered to-day in the eyes of the female slaves of his servants, as one of the vain fellows is quite uncovered." David's earnest reply, "[It was] before Jehovah, Who chose me . . . to appoint me prince over the people of Jehovah, over Israel: therefore I will play before Jehovah. And I will be yet more vile than this, and be base in my own sight," tells of the love which prompted an action that the world would count most shameful, but just in that degree, according to Oriental ideas, ascribed highest honour and glory to God.

Truly the pious zeal of David, and the open expression of his devout thankfulness to Jehovah, in the presence of the

238 **Everyday Life in the Holy Land**

crowds in the street, had never taken a lowlier expression than this. How well those who know the East, and have again and again witnessed the extraordinary scene, can realise the depth of David's humiliation and the honour he thus paid to his Divine benefactor!

**“A Bride Adorned
for her Husband”**



“A Bride Adorned for her Husband”

AS we have already shown, a man must not see the face of his fiancée till after they are married. Hence it is thought of the utmost importance that, at the eventful moment, on their wedding night, when he lifts her veil, to take his first look, the impression should be a favourable one. To this end, the greatest care is taken in arraying the bride on the day of her marriage. Her dress, in the case of the *belladeen*, or townspeople, is of the richest material, and of the most brilliant, pure colours. Her nails, hands, arms, breasts, and feet are stained with paste of henna, yellowish-red or deep orange, in elegant lace-like patterns. Her cheeks and lips are painted red; her eyebrows pencilled so as to appear to meet—for beetle brows are thought beautiful in the East in the case both of men and women. Her eyes are tinted black between the lids by a powder of smoke black, usually produced by burning a coarse species of frankincense or the shells of almonds, so as to make them appear larger and brighter; and the skin of her face, by a peculiar process, is made smooth and shining as a piece of polished marble! Thus Jezebel, when she looked out of the lattice, “put her eyes in paint”; thus Jerusalem and Samaria, imaged as vain, wicked women, are represented as having “painted their eyes” to captivate their lovers; and the daughter of Zion is reproached with the words, “Thou tearest thine eyes with painting.” (Ps. cxliv. 12; 2 Kings ix. 30; Ezek. xxiii. 10; Jer. iv. 30.)

Orientalists are celebrated for their love of display and magnificence, but a bride's dress is often rich and gorgeous

beyond expression. It should be six yards to the end of the train, and the sleeves should sweep the floor. It is not only embroidered with coloured silks, heavy gold and silver thread, and glittering spangles, but among the rich, diamonds, pearls, rubies, emeralds, and other precious stones, in clusters and bouquets, are placed upon it, and the buttons are diamond solitaires. In the case of the daughter of a banker or wealthy grandee, such a wedding gown will sometimes cost £70,000. To the Eastern imagination no illustration of beauty and splendour can be greater than that of Isaiah, when he cries:—

“He clothed me with garments of salvation, . . .
As a bride putteth on her jewels.” (Isa. lxi. 10.)

Well may Jeremiah ask,

“Can a maid forget her ornaments,
A bride her attire?” (Jer. ii. 32.)

By the synonymous parallelism of Hebrew poetry the “maid” of the first line here is the “bride” of the second; for maids before their marriage wear, according to Eastern etiquette, but few and inconspicuous ornaments: The full meaning requires the filling of two ellipses, and is:—

“Can a maid forget her ornaments [worn on her wedding-day] ?
Can a bride [forget] her attire ?”

At the closing scene of glory in the Revelation we read, of “the bride of the Lamb,” that “John saw the holy city, New Jerusalem, coming down from God out of heaven, made ready as a bride adorned for her husband,” for this abode of the blessed shone a mass of jewels and gold. (Rev. xxi. 2, 9-21.)

The bride in the Scriptural Bridal Song cries, according to our Versions,

“Comfort me with apples,
For I am sick of love.” (Cant. ii. 5.)

“A Bride Adorned for her Husband” 243

All attempts of commentators have hitherto failed to explain these words, or to identify this apple, the *tappooahh*, of the Old Testament, which is mentioned seven times. Yet no tree in the Bible is indicated by more certain marks. Its fruit is spoken of as

“Golden *tappooohheem* in network [or ‘frame’] of silver,”
(Prov. xxv. 11)

that is, a fruit of golden colour with a surround of silvery white blossom; for it occurs in a proverb setting forth the excellency of flowery, courteous speech, so prized in the Orient—gracious matter in a gracious manner. It had a rich perfume, one powerful enough to be precious in Bible lands, the very home of strong perfumes:—

“The fragrance of thy nose is like the *tappooohheem*.” (Cant. vii. 8.)

It also affords a delightful shade, which, under the burning Syrian sky, requires not only an umbrageous tree, with thick, leathery leaves, but one that is evergreen for, of her beloved, who is

“Like a *tappooahh* among the trees of the *ya’ar*,”

the Arabic *wa’ar*, the dry, stunted, fruitless growth of the rocky Palestine uplands, the bride says,

“I sit down under his shadow with eager desire.”

She adds immediately:

“And his fruit is sweet to my taste,” (Cant. ii. 3.)

and in Syria fruit must be juicy, thirst-quenching, and safe to eat in large quantities, to answer this requirement.

Now these five marks meet in the orange, and in that tree alone, and each in the highest degree. It flourishes in Palestine, and—though all the botanists have doubted this—I

have shown elsewhere it must have been there in Bible times.¹ It is in full bearing at about a hundred years of age, and will then produce as many as twenty-five thousand oranges in one season; but it is such a veritable tree of life that the last of these fruits may be seen surrounded by silvery white highly perfumed blossom! It is evergreen, and affords a glorious shade from the sun, and the fruit is a most valuable febrifuge; but especially so in those sultry climes, like Syria, where it flourishes, and goes on bearing for eight or nine hundred years.

The person of an Eastern bride, both on brow and body, is adorned with its richly fragrant flowers. The "apple," *tappooahh*, "the breathing, or perfumed, tree," as this Hebrew word means, is certainly the orange; and it is just as certain that the Hebrew word *raphad*, rendered "comfort" in Cant. ii. 5, in the only two other places where it occurs requires the rendering "strew," or "spread," and this is clearly its meaning here. The true translation is—

"Strew me with orange,
For I am faint with love,"

for in these hot, dry regions strong perfumes are reviving and strengthening in a high degree. Just as the fainting, sensitive maiden with us would call for a bottle of smelling salts to revive her, so the bride in the Song, overcome with emotion, calls for the pungent, powerful perfume of the living orange flower for the same purpose. It is deeply interesting to discover that we have here in the Bible, in the Bridal Song, the origin of the wreath of orange blossom employed to this day as part of the "ornaments" of a bride, and the reason for its adoption.

In our picture a black slave is seen helping to array her

¹ For full proof that the "apple" of the Old Testament, the *tappooahh*, must be the orange see the author's *Palestine Explored*, 13th edition, pp. 181-208.

“A Bride Adorned for her Husband” 245

young mistress, and herself adorned, as also is one of the bride's companions, with that favourite female article of jewellery in the East, “a nose-ring.” It is usually a thin ring, about an inch and a half in diameter with an opening, at one end of which reposes a jewel. When, by means of the aperture, the ring is passed through a hole bored in the cartilage of the nostril, this jewel lies out upon the cheek.

Isaiah, amongst the elaborate ornaments of the vain “daughters of Zion,” enumerates “nose-rings,” and Ezekiel, representing the Most High adorning Jerusalem, says:

“I give a ring for thy nose.” (Ezek. xvi. 12.)

There are no bedrooms in the East, people, even of wealth and refinement, sleeping by night in the room in which they live by day. The only exceptions to this are found in the palaces of princes, or the town mansions of the very great or very wealthy. The “bed-chamber,” or as it is in the Hebrew, “the chamber of lying-down-to-sleep,” is mentioned three times in the Old Testament in the case of kings, Pharaoh, Ishbosheth, and the king of Syria. (Ex. viii. 3; 2 Sam. iv. 7; 2 Kings vi. 12.)

Where it says in Ecclesiastes,

“In thy bed-chamber revile not the rich,” (Eccles. x. 20.)

in all probability “the chamber of lying down to sleep” here stands for the cupboard or closet in the wall of the one living-room, which serves alike as drawing-room, dining-room, and bedroom, where the rolled-up beds are kept by day, as shown in our picture. Where we read that Josheba, the sister of King Ahaziah, and wife of the high priest Jehoida, hid her royal baby nephew and his nurse “in a bed-chamber,” the Hebrew is “a chamber of beds,” and certainly refers to a large bed-closet in the high priest's palace, where they were concealed behind a screen of unused beds. (2 Kings xi. 2.)

In all ordinary town houses and among the well-to-do villagers the bed is a thin mattress, stuffed with cotton or wool, about six feet long and three feet wide, generally laid, when night comes, upon the floor of the room, though in some wealthy houses it is placed on a cage, or crate-like frame of palm sticks or reeds some nine inches high, and where this is lacking two mattresses are laid one over the other. In winter the beds are sometimes laid for warmth on the floor of the bed-closet, which is raised about a foot above the ground, or in one or more deep alcoves called *mastebehs* in the thick walls of the room, the bottoms of which are raised a foot and a half above the floor. This explains the expression, "Thou shalt not come down from that bed on which thou art gone up"; though it is true that these words were spoken to a king, Ahaziah, and in palaces there are still elaborate bedsteads. (2 Kings i. 4-6.)

The two Hebrew words for "bed," *mittah* and *mishkav*, and *klinē* in the Greek of the New Testament, are also used for the bed-like long couches, forming the tops of the *deewans* running round three sides of the *leewan*, or living-room, where by day the people recline or sit with their feet gathered under them. When we read that, in his terror and anxiety to save his life, Haman, prostrating himself before Esther, "was fallen upon the bed," it means the couch on which she was seated.

These beds are very thin and roll up into small bundles, and so can be easily carried. Thus when our Lord said to the paralysed man, "Take up thy bed and walk," it will be seen how readily, when restored to health, he could fulfil this command; and how easily and naturally those that were sick could be borne "about in beds" to the spots where their friends heard that Christ was to be found. (Mark ii. 9, 11; vi. 55.)

**“ Behold,
the Bridegroom
Cometh ”**



“Behold, the Bridegroom Cometh”

WE have seen that the marriage ceremonies, including the *phantasias* of several street processions, are always kept up for seven, and often for fourteen days. Towards the close of the feasting and rejoicing comes the actual wedding. This takes place at midnight. Then is formed the bridegroom's *zeffeh*, or procession, which is an affair of great *phantasia*. The central figure, mounted on horseback, is the youthful bridegroom. The age of marriage, as we have seen, is very early, for often boys of fourteen are married to girls of eleven and twelve. If possible, a white animal is procured—in this case a white horse, as it is thought honourable to have this colour. It should be known that white horses are bred in the East, and are not, as with us, grey horses grown old. The bridegroom, in a rich cloak for this occasion and new clothes, is seen modestly hiding his mouth as befits his youth and the marriage ceremonies, when Oriental etiquette inexorably requires that he should be silent and bashful. Mounted behind him on the same horse, as on every such occasion, is “the mock bridegroom,” a very little boy, dressed as a counterpart of the bridegroom, who follows him about like his shadow, and makes much merriment by imitating his every movement.

Men carrying Eastern flambeaux, very probably the “torch” of the Bible, called *mashals*, long poles with an iron cage at the top, in which rolls of oiled rag are kept burning, light the way. A woman from the low roof of a one-roomed village house is pouring perfume from a *kum-kum*, or trebly

distilled rose or orange water sprinkling bottle, on the bridegroom, to anoint him for his wedding, as he rides by; whilst a youth in front is pouring water on the ground before his horse's feet, out of the *bak-buk*, the usual drinking-water bottle of the country, as a libation, or precious offering, in his honour; for good drinking water is very precious during some seven to eight hot months in Palestine.

Musicians playing on the *darrabukeh*, or drum, the *tamboora*, or lute, and the *nay*, or flute, march with the procession. Others, led by a fogleman, are loudly and rhythmically clapping their hands in unison, as an accompaniment to the refrain already explained: "O amen, God is Amen; O amen, and repeat it again." Impromptu songs are also sung in praise of bridegroom and bride, with a joyous and curious chorus, peculiar to wedding festivities, repeated endlessly over and over again, for to Easterns monotony seems as delightful as variety is to us!

The Orient is the very home of hospitality. Among the many charming exhibitions of this virtue, none are more striking and delightful than the custom of going out, often for many miles, to meet, welcome, and escort to his journey's end a coming visitor. On my arrival at Jerusalem in 1871, to take up my work there, a vast throng of people came out to meet me, some riding along the Jaffa road, as far out as twelve miles, on a burning hot shirocco day in May, to give to my wife and myself this truly kind and delightful reception. The first time the word "meet" occurs in the Bible it is in connection with this hospitable custom, when we are told "the king of Sodom went out to meet" Abraham on his victorious return from the crushing defeat of Chedor-laomer. Indeed, the first twelve times the verb "to meet" occurs in the Bible, it is in each instance in reference to this graceful act of welcome. Thus King Balak went out to meet Balaam, and King Saul to meet the prophet Samuel. So

the cunning Gibeonites sent out ambassadors to go to meet advancing Israel. Jephtha's daughter went to meet her father, first of the throng of welcoming women; Abigail and her servants to meet David; David to meet his outraged ambassadors; and the women out of all the cities to meet King Saul. All Judah and half Israel came as far as Jordan to welcome and escort David to Jerusalem; the sons of the prophets to meet Elisha; and the two kings Joram and Ahaziah to meet Jehu. When the Lord came up to Jerusalem to keep His last Passover, “a great multitude . . . went forth to meet Him.” When the Apostle Paul, after his trying and eventful journey, landed at Puteoli, and took the great Appian Way, the road to Rome, “the brethren,” Luke says, “came to meet us as far as Appii Forum and the Three Taverns,” some forty-three and thirty-three miles respectively, this last a truly hospitable and noble welcome.

Hence it will be well understood that, when the bridegroom is coming, on the night of the wedding, in procession to receive his bride and escort her to his home, the rites of hospitality require that her friends and relations should go out “to meet him” and conduct him to her house. This is the graphic and familiar scene to which our attention is called in the parable of the Ten Virgins in Matthew xxv. The women alone in the *hareem*, their private apartment, entertaining their female friends and relatives all day, and unaccustomed to late hours, wearied out as night advances—for the procession does not arrive till about 12 p.m.—naturally fall asleep, but take care to leave someone to watch. Then when the lights, music, and loud rejoicing announce the near approach of the *zeffeh*, “at midnight a cry is made, ‘Behold, the bridegroom cometh; go ye out to meet him!’” (Matt. xxv. 6.)

But by an ancient police regulation, which is rigorously enforced to this day, no one is allowed to go out at night

without carrying a light. This light is still, in all purely Oriental parts, a small oil lamp, carried in a kind of rude Chinese lantern of paper or oiled silk, as shown in our picture. As it is night, and the women have "to go out to meet" the bridegroom as well as the men, they do not go far on this occasion; so that the cry rousing them from their slumbers is not made till the *zeffeh* is seen approaching. Night being the time in the East "when no man can work," it is then too late to get oil, if they have it not with them in their vessels when thus suddenly awakened; and, therefore, it is too late for those who then lack oil to take part in the glad welcoming procession. They could not rouse their neighbours, or "go to those that sell," and procure a supply before the procession would have entered the bride's house; and, after that, "the door is shut," and no one coming later is on any pretext admitted to the bridal supper which immediately follows.

"Watch therefore . . . be ye also ready; for in what hour ye think not the Son of Man cometh." (Matt. xxiv. 42-44.)

"For the Lord Himself shall descend from heaven with a shout of command, with [the] voice of an archangel, and with a mighty trumpet [literally, 'trumpet of God'], and the dead in Christ shall rise first. Then we who are alive and remain shall be caught away together with them in [the] clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.)

**The First Look
at the Eastern Bride**



The First Look at the Eastern Bride

A GOOD illustration of Oriental marriage customs is to be found in the story of Isaac, who appears to have been about forty years of age at the time he was wedded. This abnormally late age is probably accounted for by the evidently weak health of the "heir of promise," possibly brought about by his being the son of his parents' old age. He was bedridden and feeble for many years of his life, prematurely aged and purblind some thirty-one years before he died; taken advantage of by wife and son; and we read but little about him, unlike his strong father Abraham and his adventurous son Jacob. When his bride arrived, we find that Isaac was in a moody state, mourning inordinately after his mother's death; for we read "he went out to mourn [or lament, *la-sooahh*] in the open-common-land [*sadeh*] at evening." Doubtless it was this that led Abraham to conclude that it was as necessary for Isaac to be married now, as it had been desirable before to postpone his nuptials to a later age than usual.

But when his father decides it is time that his son should marry, what step does he take? Does he send for Isaac, as would be the case with us, and tell him to seek a wife, or, indeed, consult him in the matter at all? No, he sends for the "eldest servant of his house, that ruled over all that he had," whom we learn from Genesis xv. 2 was "the possessor" or "steward" of his house, Eliezer of Damascus, and commissions him to go to Mesopotamia, and, from the patriarch's own family or kindred, select and bring home a bride for his son and heir. But is not Isaac to go with him, or have

anything to do with the choice of his own wife? Certainly not, for, according to all Oriental ideas, this would have been highly improper, and would certainly have led to the failure of the expedition. (Gen. xxiv. 1-9.)

Difficult enough it was in all conscience, even without Isaac's presence. Often have I pictured the almost insuperable difficulties that the good steward had necessarily to encounter; and well can I understand the anxiety he showed throughout the whole business. Four tremendous obstacles must, among others, have risen before him: first, that he, a *man*, should be sent to negotiate a marriage, and not only negotiate it, but also there and then bring the bride away with him. For, as we have seen, marriages are arranged and superintended, as far as the bride is concerned, entirely by the women of both families, and seldom, if ever, in this way by a man. But all the customs of female seclusion forbade the possibility of sending women on such a mission as Eliezer's, and so, in this instance, a man has to take their place. Secondly, as the experienced old servant well knew, owing to Isaac's marriage having been so long delayed, and his being the son of his parents' old age, all his first cousins must long ago have been married. Now, as mentioned, a man has a right of pre-emption to the hand of his first cousin. I use the word "pre-emption" advisedly, because a man has always, in Bible lands, to buy his wife—a right which would be admitted and upheld by all the family on either side. But with a cousin once removed, who was all Abraham's servant could hope to obtain, the claim would not be anything like so strong. Thirdly, he would have to get a wealthy and influential family to forgo all the long, elaborate, and joyful ceremonies connected with a wedding, so dear to the women, and in their eyes almost sacred. Lastly, he would have to induce them to permit a young girl to go away, a journey of something like 420 miles from her home, to be married and

The First Look at the Eastern Bride 257

settle among strangers. This final difficulty would be one of the utmost gravity, for in the East it is a part of piety to stay at home all one's life; and their proudest boast is that of the great woman of Shunem, "I dwell among my own people." Never do most of them leave the ring fence of the family or clan to which they belong; for in the Orient great trials and dangers are encountered by going among strangers. That is a truly Eastern proverb:—

"As a bird that wanders from her nest,
So is a man that wanders from his place." (Prov. xxvii. 8.)

Great indeed was the trial of Abraham's faith, so great that none who are not familiar with the life of Bible lands can fully realise it, when Jehovah said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Truly it was "by faith," yea, by great faith, that "Abraham went out, not knowing whither he went," and "by faith sojourned in a strange country," where, among countless other trials and disadvantages, there would be none of his kindred to whom to marry his sons and daughters! (Gen. xii. 1; Heb. xi. 8-9.)

All this Eliezer must have keenly realised, and he well knew that nothing less than a special Divine interposition could enable him to execute his delicate and, to merely human effort, wellnigh impossible commission. Arriving at evening time at the well near the city of Nahor, wise and pious man, he pours out a fervent prayer for help, and asks for a sign by which he may know the girl who is God's own choice: "She," he says, "whom Thou hast appointed for Thy servant Isaac." But he had not neglected the use of means, for he had taken with him on this journey ten camel loads of treasure, so as to be able to pay any price, however exorbitant, that might be demanded for the bride. Note his great faith. He does not say, as no doubt too many of

us would have been content with saying, "Lord, I am prepared to wait here any length of time, only let me ultimately succeed in finding a bride for my master's son." No, he says in effect, "Lord, send her now, this evening, at once: let it be a girl, one of the young girls under twelve [for older than this they are never allowed out with the flocks] who will almost immediately be coming to draw water!" He knew it would be as easy for the Most High to answer his prayer in the next five minutes as in the next five years—but what faith! (Gen. xxiv. 10–14.)

Observe also the old man's great shrewdness, shown by the sign he proposes, namely, that it should be the girl who, when he asks her to give him a drink, should say, "Drink, and I will give thy camels drink also." It is not allowed in the East for a stranger to speak to a woman. We read that when Christ did so, at Jacob's well, His disciples " marvelled that He talked with a woman." But the Master, like Eliezer, had opened the conversation by asking for a drink, the one word that a thirsty stranger may to this day address to a woman without any fear of giving offence. The sign, too, required that the girl should be strong and healthy, good-natured and sympathetic—most important qualifications in a bride for delicate Isaac! Imagine his thankfulness and joy to find, in the singularly handsome girl—for "the damsel was very fair to look upon"—sent in answer to his prayer, a cousin once removed of his master's son, the nearest eligible clanswoman. He instantly gives her a golden ring, that is, a nose ring, for he says, "I put the ring on her nose [*appah*]," and two very heavy gold bangles; and, arrived at her home, he gives to Rebekah, to her brother, and to her mother many costly presents. Then, trembling with anxiety lest her people should repent of their promise, he insists on being sent away immediately. If it be objected that Rebekah is asked, "Wilt thou go with this man?" it must be borne in mind how

The First Look at the Eastern Bride 259

abnormal the case was, so that they felt that her consent must be asked under such extraordinary circumstances. When, returning with the bride, Eliezer arrived at Abraham's camp, Isaac was seen; and, upon Rebekah's being informed who he was, "she took a veil and covered herself."

Nothing could better prove the need of such pictures as we are showing in these pages, and the absurdity of so much that passes for Bible illustration, than that great artist Doré's painting of the Meeting of Isaac and Rebekah. First the latter is shown dismounting whilst the camel stands bolt upright, as if anyone in the East ever attempts to get on or off a camel till it kneels down! Then, though Scripture says "she took a veil and covered herself," she is seen quite unveiled, and looking into the upturned face of Isaac; and is actually stepping down, acrobat-fashion, by putting her naked foot on the upturned palm of his hand, all of which in the East even a woman of loose character would not dare to do publicly!

In the conclusion of the story, we read that "Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her, and Isaac was comforted after his mother's death." That brings us to the scene of our picture, the bridegroom's fateful look at his bride, when after marriage—which, as we have seen, consists of simply receiving her into his tent or house—he lifts her veil, and gazes upon her face for the first time. Thus the words, "He loved her . . . and was comforted after his mother's death," mean that the first look was satisfactory, which is not always the case with Eastern marriages; albeit the bride on the wedding day is so gloriously "adorned for her husband" in order to secure a favourable impression! (Gen. xxiv. 67; Rev. xxi. 2.)

Surely the courting and wedding of "the heir of promise" is a glorious allegory. Eliezer, the trustee and

dispenser of Abraham's wealth and his trusted messenger, type of the Holy Spirit, is sent forth by the father to find and bring home a bride for his once slain and now risen son; for such virtually was Isaac, whom it is said Abraham "offered up . . . offered up his only begotten [son] . . . accounting that God was able to raise [him] from out the dead, whence he received him as a figure [of the resurrection of Christ]." The rejoicing of Isaac over his fair young bride, resplendent in the "jewels of gold and raiment" that he had provided for her through Eliezer's gifts, is but a faint image of the rejoicing of the Heavenly Bridegroom over His mystic bride, "the Church of the Firstborn," endowed with immortal youth and beauty, for this adopted daughter of the King Eternal is "all glorious within," that is, "beneath her veil," for "her clothing is gold embroidery"—even the glorious mantle He has given her, the robe of His own perfect righteousness. (Heb. xi. 17-19; Ps. xlv. 14.)

Appendix

GIVING THE NOTES TO EACH PAGE

[The note applies to the passage which ends with the word given in quotation marks, following the number of the line. The number of the line is counted from the top of the page.]

PAGE	LINE	
1	2	"water"—Gen. xxiv. 11.
1	5	"day"—Gen. iii. 8.
2	10	"camels"—Gen. xii. 16; xxiv. 19, 44.
2	11	"camels"—Gen. xxxvii. 25.
2	13	"Midian"—Gen. xxv. 2; 1 Chron. i. 32; Ex. ii. 15-19.
2	14	"number"—Jud. vi. 5; vii. 12.
2	31	"shoe"—Mark i. 7; Luke iii. 18.
2	34	"shirts"—Mark vi. 9.
3	2	"sandals"—Acts xii. 8. <i>See also</i> Gen. xiv. 23, "shoe-latchet," and Deut. xxv. 9, "loosing the shoe."
3	22	"Bible"—Gen. xxiii. 7; xlii. 6; Ex. v. 10.
3	25	"gladly"—Mark xii. 37.
3	29	"coat"—Matt. v. 40; x. 10; Luke iii. 2; Acts ix. 39; this <i>kamise</i> is the <i>ketoneth</i> of the Old Testament; also translated "coat," Gen. iii. 21; Ex. xxviii. 4, 40; xxxix. 27; Lev. x. 5; xvi. 4; 2 Sam. xv. 32; Job xxx. 18; also called <i>begeg</i> , Gen. xli. 42; Lev. xiii. 47; xvi. 23; xix. 19; Job xiii. 28, etc.
4	1	"work"—1 Pet. i. 12.
4	1	"service"—Luke xii. 35; John xiii. 4, 5.
4	1	"travelling"—Ex. xii. 11; 1 Kings xviii. 46; 2 Kings iv. 29; ix. 1; John xxi. 18; Acts xii. 8; xvii. 8.
4	1	"warfare"—Deut. i. 41; 1 Sam. xvii. 39; xxv. 13; 2 Sam. xxii. 40; 1 Kings ii. 5; Ps. xviii. 39; xlv. 3; Isa. viii. 9.

Appendix

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|------|------|--|
| 4 | 2 | "strength"—I Sam. ii. 4; Job xxxviii. 3; xl. 7; Ps. xviii. 32; xxii. 21; xciii. 1; Prov. xxxi. 17; Isa. xi. 5; xiv. 5; Jer. i. 17. |
| 4 | 3 | "weaken"—Job xii. 18; Isa. v. 27; Acts xxi. 11. |
| 4 | 6 | "dress"—Ps. cix. 8, 9; Jer. xiii. 11. |
| 7 | 27 | "substance"—The Levites were allowed a "suburb," or "place for driving out cattle" (<i>migrash</i>), extending to 2,000 cubits from the wall of the city outward, east, south, west and north, for "their cattle, their goods, and all their beasts" (Numb. xxxv. 3-5). Concerning this deprivation of an inheritance of agricultural land, Jehovah declares to Aaron and his descendants the priests, and all the descendants of Levi, the Levites, "I am thy portion and thine inheritance (Num. xviii. 20; <i>see also</i> Deut. x. 9; xviii. 1, 2; Josh. xiii. 14, 33; Ezek. xlv. 28); a beautiful metalepsis, where "I" ("Jehovah") is put by metonymy for "My service," and "My service" by another metonymy stands for "the emoluments and payments attached to that service." These consisted of certain sacrifices or parts of sacrifices and food offerings (Numb. xviii. 8, 11; Deut. xviii. 1, 3; of tithes (Lev. xxvii. 30-33; Numb. xviii. 21, 24); of firstfruits (Numb. xviii. 12, 13; Deut. xviii. 4); of things vowed or devoted to Jehovah (Lev. xxvii. 1-28; Numb. xviii. 14); and of the first-born of man and beast (Ex. xxxiv. 19, 20; Numb. xviii. 14-17). |
| 8 | 3 | "village"—It is true that Nazareth, Bethlehem, and Capernaum are each called <i>polis</i> , "city," and not <i>komē</i> , "village," in the Greek New Testament; but this is the synecdoche of the species, by which <i>polis</i> , "city," the species, is put for the genus, "place of habitation," without distinguishing what kind, for this trope occurs very often in Holy Scripture, and these three homes of the Lord Jesus were undoubtedly villages, though probably very large ones. At Capernaum, <i>Tel Hum</i> , the ruins are very extensive. |
| 8 | 32 | "well"—John iv. 11. |

Appendix

263

PAGE	LINE	
9	20	"head"—Matt. viii. 20 ; Luke ix. 58.
9	23	"rich"—2 Cor. viii. 9.
10	21	"enters"—Luke xxii. 10 ; Mark xiv. 13, 14.
15	31	"number"—Jud. vi. 1-6.
16	26	"horse"—Ps. xlvii. 10.
16	27	"horses"—Ps. xx. 7.
16	29	"swift"—Isa. xxx. 16.
16	31	"strength"—Job xxxix. 19.
17	15	"identification"—Gen. xxxviii. 18.
17	23	"Hebrews"—Gen. xlvii. 31 ; Heb. xi. 21.
17	25	" <i>matteh</i> "—Ex. iv. 1, 2.
17	26	"staff"—Ex. vii. 10, 12, 29 ; viii. 5, etc.
17	30	"up"—Ex. vii. 10-12.
18	1	"signs"—Ex. iv. 17.
18	3	" <i>matteh</i> "—Ex. iv. 20 ; xvii. 9.
18	9	"staff"—Numb. xvii. 1-10.
18	11	"Himself"—Matt. xxii. 41-46.
18	14	"enemies"—Ps. cx. 2.
18	15	"hand"—Ps. cx. 1.
18	16	"Melchizedek"—Ps. cx. 4.
18	18	"Zion"—Ps. cx. 2.
18	31	"Jerusalem"—Speaking of high priesthood, Paul says, "No man takes the honour unto himself, but when he is called of God, as was Aaron. Thus Christ also did not glorify Himself to be made a high priest, but He Who spoke to Him, 'Thou art My Son, to-day have I begotten Thee'" (Heb. v. 4, 5). Now, these last words—quoted from Ps. ii. 7—refer, we know, to Messiah's resurrection, for the same apostle says in another place, "He has raised up Jesus again ; as it is also written in the second psalm, 'Thou art My Son, to-day have I begotten Thee'" (Acts xiii. 33). The Lord Himself three times rests the proof of His Divine mission on His rising from the dead on the third day, and says this is the one sign that would be given to the rebels in Israel in His day (John ii. 19-21 ; Matt. xii. 38-40 ; xvi. 4).

PAGE	LINE	
21	23	"pillars"—Ex. xxvi. 32.
22	4	"one"—Ex. xxxvi. 17, 18.
23	4	"city"—Ezra ix. 8.
23	17	"centre"—Numb. ii. 17.
23	26	" <i>hhatzaireem</i> "—Gen. xxv. 16. <i>See also</i> Deut. ii. 23.
25	7	"thorns"—Ps. lviii. 9; cxviii. 12.
25	7	"dung"—Ezek. iv. 15.
25	11	"killed"—Gen. xviii. 7; Acts x. 13.
25	18	"boiling"—Gen. xxv. 29.
25	21	"lentils"—Gen. xxv. 34.
25	32	"food"—This word <i>lehhem</i> is constantly translated "bread," but it means edible food of any kind.
27	28	"it"—The word <i>hhemah</i> seems clearly to stand for the Arabic <i>leben</i> in Gen. xviii. 8; 2 Sam. xvii. 29; Job xx. 17; xxix. 6; Isa. vii. 5, 22.
31	8	"horses"—1 Kings iv. 28.
35	2	"it"—2 Kings iii. 25.
35	5	"catapults"—2 Chron. xxvi. 14.
35	9	"bag"—1 Sam. xvii. 40.
36	18	"pasture"—John x. 1, 7, 9.
37	1	"respectively"—1 Sam. iv. 1; Josh. xv. 53.
37	26	"God"—Ps. xlii. 1.
38	5	"Gibeon"—1 Chron. xxi. 29; xvi. 39-42; 2 Chron. i. 3-6.
38	8	"services"—2 Sam. vi. 15-18; 1 Chron. xvi. 1-6, 37; 2 Chron. i. 4.
41	23	"plain"—Gen. xiii. 12; xix. 28, 29; 2 Sam. xviii. 23.
41	23	"Jordan"—Gen. xiii. 10, 11; 1 Kings vii. 46.
42	7	"neighbourhood"—Deut. i. 7; iii. 17; iv. 49; Josh. xi. 16; 2 Kings xxv. 4; Jer. xxxix. 4.
43	27	"baptising"—Matt. xi. 7; Luke vii. 24.
44	16	"Jordan"—Jer. xiii. 5; xlix. 19; l. 44.
45	5	"roe buck"—The <i>yahhmoor</i> of the Hebrew Bible, rendered "fallow deer" in the Authorised Version, and "roe buck" in the Revised Version (Deut. xiv. 5; 1 Kings ix. 23).

Appendix

265

PAGE	LINE	
45	5	"gazelle"—The <i>tzebee</i> or <i>tzevee</i> of the Hebrew Bible, rendered "roebuck" and "roe" in the Authorised Version, but rightly "gazelle" in the Revised Version (Deut. xii. 15, 22; xiv. 5; xv. 22; 2 Sam. ii. 18; 1 Kings iv. 23; 1 Chron. xii. 8; Prov. vi. 5; Cant. ii. 7, 9, 17; iii. 5; viii. 4; Isa. xiii. 14).
45	12	"Jordan"—Numb. xxxii. 3, 36.
45	15	"leopards"—Cant. iv. 8.
45	31	"kid"—Isa. xi. 6.
46	2	" <i>sadeh</i> "—Gen. ii. 19, 20; Deut. vii. 22; 1 Sam. xvii. 44; 2 Sam. xxi. 10; Job v. 23; xl. 20.
49	3	"pastures"—Ps. lxxv. 12; Joel ii. 22. <i>Compare</i> Isa. xxxii. 14.
50	25	"Carmel"—1 Sam. xxv. 7.
51	4	"Israel"—Jud. xiv. 5; 1 Sam. xvii. 34; 2 Sam. xxiii. 20; 1 Kings xiii. 24; 2 Kings xvii. 25.
52	2	"sheep"—John x. 11.
54	20	"sheep"—John xxi. 16.
54	26	"flock"—Acts xx. 29, 30.
54	32	"mouth"—1 Sam. xvii. 34, 35.
57	18	"inn"—Luke ii. 7.
58	30	"physician"—Luke ii. 7; Col. iv. 14.
60	12	"corn"—Ex. xi. 5.
60	24	"low"—Eccles. xii. 4. But the grinding here may be spoken of the teeth by way of metaphor, and may be an affecting allusion to the failure of power to masticate in the case of toothless old age, for in the previous verse we read, "'Grinders' shall cease because they are few"; and to this day we speak of a back or double tooth as "a grinder."
62	5	"mocking"—Gen. xxi. 8, 9.
62	20	"called"— <i>The Approaching End of the Age</i> , by Dr. H. Grattan Guinness, 2nd edition, p. 478.
62	33	"weaned"—Specially beautiful and forceful is the light this late weaning throws on the words of David: "Have I not calmed and kept silent my soul, like [a child] weaned by his mother? My soul within me is like a weaned child

(Ps. cxxxi. 2). To us the idea of a "weaned child" conveys only the thought of helpless and unconscious infancy. But "the man after God's own heart" is here speaking of conscious humility, deeply felt need, and perfect trust in a father's care; and he could not give a more apt illustration of these than a picture of a young child of three to five years of age. David's Lord also gave the very same illustration when He "called to Him a little child, and said, 'Amen, I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven'" (Matt. xviii. 2-4).

- 64 13 "to-day"—Job v. 25; Ps. xc. 5; cii. 4, 11; ciii. 15; Prov. xix. 12; xxvii. 25; Isa. xl. 6, 7; 1 Pet. i. 24, etc.
- 67 4 "house"—Matt. v. 15.
- 69 7 "houses"—Job xxiv. 16.
- 69 21 "pit"—See also Jer. xlviii. 43, 44; Lam. iii. 17.
- 71 17 "fire"—See also Ex. xiii. 21; xiv. 20; Numb. ix. 15, 16; Deut. i. 32.
- 72 24 "night"—"Night and darkness" (Prov. vii. 9) is the grammatical figure of hendiadys for "dark night." The word *eeshoan*, here "pupil of the eye," means literally the "little man," or "manikin," because the small image of a person is seen mirrored in the pupil or centre of the eye. So, by the trope of metonymy, the tiny image seen reflected in the pupil is put for the pupil itself; that is, the thing contained is put for the container.
- 73 21 "there"—1 Kings xi. 36.
- 74 15 "Testament"—Matt. v. 40; xvii. 2; xxvii. 35; Acts xxii. 20.
- 75 13 "Father"—Matt. v. 16.
- 75 20 "thee"—Luke xi. 7.
- 76 8 "it"—Gen. xliii. 34.
- 79 13 "*aristēsate*"—John xxi. 9-13.
- 79 22 "just"—Luke xiv. 12-14.

PAGE	LINE	
80	4	"thee"—1 Sam. viii. 7.
80	9	"you"—Gen. xlv. 8.
80	11	"life"—John vi. 37.
80	14	"it"—Fine instances of this form of Hebrew comparison occur in Ex. xvi. 8; Prov. viii. 10; Jer. vii. 22, 23; Hosea vi. 6; Joel xi. 13; Matt. x. 34; Mark xiii. 11; John vi. 27; vii. 16; xii. 47; xiv. 24; xv. 15, 16; xvi. 13; 2 Cor. iv. 18; v. 15; vii. 9; xiii. 7; Eph. vi. 12; Phil. i. 16, 17; iv. 17; 1 Thess. ii. 4; iv. 8.
80	16	"day"—Mark vi. 21; Luke xiv. 16; John xii. 2; Rev. xix. 9, 17.
81	1	"evenings"—Ex. xii. 6.
82	28	"disciples"—Matt. xiv. 19; Mark vi. 41; Luke ix. 16.
82	29	"loaves"—Matt. xv. 36; Mark viii.
82	31	"disciples"—Matt. xxvi. 25; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 24.
82	33	"them"—Luke xxiv. 30.
83	2	"home"—Acts ii. 46.
83	3	"break"—1 Cor. x. 16.
83	9	"meal"—Matt. xv. 2; Mark vii. 1-5; Luke xi. 38.
83	11	"vinegar"—Ruth ii. 14.
83	13	"Me"—Matt. xxvi. 23; Mark xiv. 20.
83	23	"Gospel"—John xiii. 26.
88	6	"year"—The severest cold of the year in all northern latitudes comes in January and February. This is often intensified in Palestine by very high, piercing winds and thunderstorms, which occur there in winter, as they do with us in summer, accompanied by alarming falls of huge hailstones, mingled with lightning. This combination is alluded to as most distressing in several passages. Thus, Isaiah speaks of the terror of the Assyrians' beating down when Jehovah arises for Israel's deliverance, "the coming down of His arm He shows with the raging of anger, and the flame of a consuming fire [lightning], [cloud] burst, rain storm, and hailstones" (Isa. xxx. 30). The psalmist speaks of this combination: "Fire, hail, snow, smoke

PAGE	LINE	
		[or 'gloom'], and stormy wind" (Ps. cxlviii. 8). I have known of a Highland gillie who was exhausted and terrified by exposure to such a Palestine winter storm. See Ex. ix. 23-25; Ps. xviii. 13; lxxviii. 47; cv. 32; Ezek. xxxvii. 22.
88	11	"rain"—Deut. xi. 14; Jer. v. 14; Hos. vi. 3; Joel ii. 23; Jas. v. 7.
89	8	"Versions"—Gen. ii. 5, 19; iii. 18; xxxvii. 7; Ex. ix. 19; xx. 5; xxiii. 16; Lev. xix. 9; xxv. 3, 4; Deut. xi. 15; xxviii. 38; Jud. i. 14; Ruth ii. 2, 3; 1 Sam. xx. 24, 35; Job xxiv. 6; Ps. cvii. 37; Joel i. 11, etc.
89	16	"sadeh"—Gen. xxxiii. 19. See also 2 Sam. xiv. 30; 2 Kings ix. 21, 25; Job xxiv. 18; Jer. xii. 10.
90	11	"kid"—1 Sam. xvii. 40; Matt. x. 10; Mark vi. 8; Luke ix. 3; x. 4; xxii. 35, 36.
90	32	"measuring line"—Ps. lxxviii. 55; Amos vii. 17; Zech. ii. 1.
91	13	"landmark"—See also Deut. xix. 14.
95	5	"land"—Gen. xxiii. 7, 13; Ex. v. 5; Lev. xx. 2, 4; Numb. xiv. 9; 2 Kings xi. 14-20, etc.
96	7	"showers"—The Hebrew verb "dissolve," here <i>moag</i> , occurs in a very strong and emphatic form by the doubling of its third radical letter "g": <i>těmoaggenah</i> , which means "thoroughly or completely dissolve."
97	11	"Babylon"—Jer. xxvii. 8, 11.
97	16	"upright"—Lev. xxvi. 13.
97	17	"bondage"—1 Kings xii. 4, 9-11; xlvii. 6; Acts xv. 10; Gal. v. 1, etc.
97	19	"bondage"—Deut. xxviii. 48; Jer. xxviii. 13, 14.
97	19	"yoke"—Gen. xxvii. 40; Isa. ix. 4; Jer. ii. 20; xxviii. 2, 4, 11; xxx. 8.
97	20	"yoke"—Lev. xxvi. 13; Ezek. xxxiv. 27.
97	32	"God"—Luke ix. 62.
98	20	"goads"—Acts xxvi. 14.
98	32	"cold"—Eccles. xi. 4.
99	19	"sheaves"—Ps. cxxvi. 5, 6.
103	6	"ended"—Jer. v. 20.

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| 103 | 20 | "Hebrews"—Gen. i. 10; Numb. xviii. 27; Ruth iii. 2;
1 Sam. xxiii. 1, 2; 2 Sam. vi. 6; xxiv. 16, 18, 21, 24. |
| 104 | 3 | "down"—2 Kings xiii. 7; 1 Chron. xxi. 20; Isa. xxviii. 27. |
| 104 | 10 | "teeth"—Isa. xli. 15; xxviii. 27. |
| 104 | 14 | "wagon"—Isa. xxviii. 27. |
| 105 | 11 | "threshing"—2 Kings xiii. 7. |
| 105 | 28 | " <i>teven</i> "—Gen. xxiv. 25; Jud. xix. 19; Job xli. 27; Isa.
xl. 7, etc.; Job xxi. 8; xli. 18; Jer. xxiii. 28, etc. |
| 105 | 30 | "stubble"—Ex. v. 12; Job xiii. 25; xli. 29; Ps. lxxxiii. 13;
Isa. v. 24; xli. 2; Joel ii. 5, etc. |
| 106 | 26 | "kingdom"—Matt. xiii. 38. |
| 106 | 27 | "wicked"—Job xxi. 18; Jer. xxiii. 28. |
| 114 | 1 | "wheat"—Severe indeed was Peter's sifting. All that night
of anxiety and sad and sudden surprises, Satan kept Peter
tossed about with gloomy fears. But the Master had
prayed for him that his faith might not utterly fail, and
he emerged from the trial a sadder but a wiser and a
better man. Satan's cruel and malicious assault was thus
by Divine power overruled for the true end for which
all sifting is employed, namely, the purification of that
which is subjected to the process. The tempter's object
was to lead Peter to despair and ruin, as he had led
Judas. But in the hands of that One Who is stronger
than he, and Who is ever bringing good out of evil,
Satan becomes only a blundering slave to sift the wheat
that is thus, as by a final process, prepared for the
Master's use! |
| 114 | 9 | " <i>fellahkeen</i> "—When the prophet Ezekiel was commanded,
in order to symbolise a famine of bread and water that
was being sent as a judgment on Jerusalem, to bake a
barley cake with human dung and eat it, on his pleading
with God, the word came to him: "See, I have given to
thee bullock's dung instead of man's dung, and thou shalt
make [that is, 'bake'] thy bread with it" (Ezek. iv.
12-15). In these words permission was given him to use
the ordinary fuel of the villagers. |

Appendix

PAGE	LINE	
114	32	"fool"— <i>See also</i> Jer. xviii. 14: "Does snow of Lebanon cease from the rock of the open land? Are the cold, strange waters that gently flow from [it] failed?"
119	25	"olive"—Deut. viii. 2; 2 Kings xviii. 32.
120	2	"fruit"—Gen. xxiii. 17.
120	4	"Bible"—Gen. viii. 8-11.
120	4	"fig"—Gen. iii. 5, 7.
121	18	"oil"—Deut. xxxiii. 24.
121	26	"presses"—Job xxix. 6.
121	28	"flourishes"—Deut. xxxii. 13.
122	3	"Church"—Rom. xi. 16-24; Zech. iv. 11-14.
122	6	"Orient"—Zech. iv. 2-6.
127	10	"direction"—For a full description of the <i>thar</i> , see the author's <i>Pictured Palestine</i> , 5th edition, pp. 230-43.
127	20	"death"—Numb. xxxv. 31.
127	24	"life"—Ex. xxi. 28-30.
127	31	"sons"—2 Sam. xxi. 3-6.
128	14	"him"—Numb. xxxv. 19-21.
128	17	"die"—Deut. xix. 11, 12.
128	22	"die"—Deut. xiii. 9, 10.
128	26	"die"—Deut. xxi. 18-21.
128	28	"death"—The forty-five different offences punished under the law of Moses by the sentence of death are given in the following texts: Gen. ix. 5, 6 (<i>see also</i> Ex. xxi. 12; Lev. xxiv. 17; Numb. xxxv. 16-21, 30); Ex. xxi. 15; xxi. 16; xxi. 17 (<i>see also</i> Lev. xx. 9); Ex. xxi. 29; xxii. 18; xxii. 19 (<i>see also</i> Lev. xx. 15, 16); Ex. xxii. 20 (<i>see also</i> Deut. xvii. 2-5); Ex. xxx. 33, 38; xxxi. 14, 15 (<i>see also</i> xxxv. 2; Numb. xv. 32-36); Lev. vii. 20, 21; vii. 25; vii. 27; viii. 35; x. 1, 2; xvii. 3, 4, 8, 9; xix. 8; xx. 2-4; xx. 6; xx. 11; xx. 12; xx. 13; xx. 14; xx. 17; xx. 18; xxi. 9; xxiv. 14-16; Numb. iii. 10; iv. 15; iv. 20; ix. 13; xviii. 22; xix. 13; Deut. xiii. 9, 10; xvii. 12; xviii. 20; xix. 16; xxi. 18-21; xxii. 20, 21; xxii. 22 (<i>see also</i> Lev. xx. 15); Deut. xxii. 25; xxii. 23, 24; xxii. 25.
131	2	"who?"—2 Kings ix. 32.

PAGE LINE

- 131 27 "ullaloos"—See pp. 229, 230.
- 132 21 "Franks"—*Tent Work in Palestine*, by Major C. R. Conder, R.E., vol. ii. p. 286.
- 133 22 "safe"—Here the believer who honours God by publicly calling upon His name, and by confessing before men his trust in the Most High as his defender, is represented as if he had fled into a strong place of refuge, where he finds safety from his foes. When Satan, like the avenger of blood, seeks our destruction, let us call upon the name of our great and compassionate champion. The believing soul that in simple trust turns to the Lord Jesus, and makes mention of His righteousness only; the soul that thus appeals to Christ by confessing its own helplessness and danger, and by placing itself unreservedly and by public confession under His protection, shall assuredly find the help of One Who is mighty to save, and Who never fails to vindicate the honour of His great name.
- 137 3 "harp"—1 Kings xv. 20.
- 137 4 "Gennesaret"—Luke v. 1.
- 137 21 "attention"—Josephus, *Wars of the Jews*, bk. iii. ch. x. sec. 8.
- 137 25 "Jews"—Lev. xi. 9-12.
- 138 6 "fish"—Matt. xiv. 15-21; Mark vi. 37-44; Luke ix. 12-17; Matt. xv. 29-38; Mark viii. 1-9; John xxi. 9, 13.
- 138 9 "fish"—Luke xxiv. 41-43. The words added in the Authorised Version, "and of a honeycomb," are omitted by the best texts, though it is very interesting to note that fish in Palestine is served with honey and sweet sauces.
- 138 15 "feast"—John v. 10, 16-20.
- 138 21 "shameful"—Deut. xxiii. 14; Nah. iii. 5; Rev. xvi. 15.
- 139 30 "stream"—Isa. xix. 8. See also Job xii. 1; Hab. 1, 15.
- 149 4 "you"—Gen. xxii. 5. See also Gen. xliii. 10; 1 Kings xxii. 27; Prov. iii. 28; Acts xviii. 21.
- 149 17 "thee"—2 Kings iv. 24.

PAGE	LINE	
153	5	"towns"—2 Kings xxii. 10.
153	6	"leaves"—2 Chron. viii. 1; Neh. vi. 1; Jer. xlix. 3; Ezek. xli. 24.
153	12	"walls"—Lev. xv. 30; Numb. xiii. 2; Deut. ii. 28.
153	19	"sunset"—Josh. ii. 5; Neh. xiii. 19.
153	25	"lodge"—Neh. iii. 3, 6, 13-15.
154	4	"Bible"—Job vi. 12; xl. 18; xli. 27.
154	5	"boards"—Ex. xxxvi. 38; xxxviii. 11, 17, 19, 20.
154	6	"laver"—Ex. xxxviii. 2-8.
154	7	"copper"—1 Sam. xvii. 5, 6.
154	8	"copper"—2 Chron. iv. 9.
154	9	"copper"—Ps. cvii. 16.
154	10	"copper"—Isa. xlv. 2.
154	11	"copper"—1 Kings iv. 13.
154	15	"bars"—Acts xii. 10.
154	15	"mentioned"—Deut. iii. 5; 1 Sam. xxiii. 7; 2 Chron. viii. 5; Jer. xlv. 31; Ezek. xxviii. 11, 18.
154	16	"gates"—Ps. cxlvii. 13.
154	23	"unprotected"—Neh. i. 3; ii. 3, 13, 17; Jer. xvii. 27; li. 58.
156	12	" <i>keseth</i> "—Ezek. ix. 2, 3, 11.
156	15	"reed"—Jer. viii. 8; Ps. xlv. 1; 3 John 13.
157	2	"toll"—Matt. ix. 9; Luke v. 27-32.
157	5	"district"—Luke xix. 1-10.
157	24	"baskets"—John vi. 5-14; Matt. xiv. 15, 21.
157	34	"larger"—Matt. xv. 17; Mark viii. 8.
158	14	"prison"—Gen. xl. 16-22.
161	10	"Scripture"—Prov. i. 20; Cant. iii. 2; Luke xiv. 21; Acts ix. 11.
162	11	"indignation"—Neh. v. 6-13.
162	25	"poor"—Ex. v. 7; Lev. xii. 8; Luke ii. 24.
164	15	"red"—Ex. xxv. 5; xxvi. 14.
164	26	"carry"—Matt. iii. 11.
164	27	"poverty"—Luke xv. 22.
164	27	"mourning"—2 Sam. xv. 30; Ezek. xxiv. 17.
171	11	"Well"—See p. 7.
171	15	" <i>bakbook</i> "—Jer. xix. 1, 10.

PAGE	LINE	
172	2	"ambassadors"—2 Sam. x. 4, 5. <i>See also</i> Isa. vii. 20 ; Jer. xli. 5 ; xlviii. 37 ; Ezek. v. 1.
173	21	"Hittite"—Gen. xxiii. 11.
177	27	"me"—Numb. xi. 11, 25.
178	4	"judgments"—Isa. xiii. 1 ; Jer. xxiii. 33-38 ; Lam. ii. 14 ; Ezek. xii. 10 ; Hos. viii. 10 ; Nah. i. 1 ; Hab. i. 1.
180	22	"judgment"—So the Roman <i>chiliarch</i> , tribune, or colonel, in charge of the garrison at Jerusalem, when Paul's nephew came to reveal to him the plot against his uncle's life, in order to set him at his ease and win his confidence, "took him by the hand," or, as we should say, "gave him his arm," to take him aside privately, in order, by showing him this mark of respect, to win his confidence (Acts xxiii. 19). The psalmist, speaking of the happy, familiar intercourse that he held with God, and of the gracious Divine patronage he enjoyed, cries, "Thou takest hold of my right hand" (Ps. lxxiii. 23). The proverb, alluding to the close confederacy of the wicked, says, "Though hand in hand [that is, 'arm in arm'], the evil man shall not be unpunished" (Prov. xi. 21). Of the ruin of Jerusalem, the mother of Israel, Isaiah declares, "There is not one to take hold of her hand of all the sons she has made great [that is, 'has brought up,' or 'nourished']" (Isa. li. 8). For other striking allusions to this custom, <i>see</i> Job viii. 20 ; Ps. cxxxix. 5 ; Isa. xli. 13 ; xlii. 6 ; xlv. 1 ; Jer. xxxi. 32.
180	26	"protection"—Gen. xix. 8 ; Numb. xiv. 9 ; Jud. ix. 15 ; Ps. xvii. 8 ; xci. 1 ; etc.
180	29	"accuracy"—Job vii. 2 ; viii. 9 ; xiv. 2 ; Ps. cii. 11 ; Eccles. vi. 12.
185	8	"oil"—2 Kings xx. 13 ; Ps. cxxxiii. 2 ; Eccles. vii. 1 ; ix. 8 ; Cant. i. 3 ; Isa. xxxix. 2 ; lvii. 9 ; Amos vi. 6.
185	9	"myrrh"—Matt. xxvi. 7, 9, 12 ; Mark xiv. 3 ; John xi. 2 ; xii. 3 ; Rev. xvii. 13.
192	27	"slavery"—Ex. xi. 44 ; Deut. xxiii. 15.
192	28	"slaves"—Ex. xxi. 2-11 ; Deut. xv. 12-18.

PAGE	LINE	
192	34	"war"—2 Chron. xxix. 9.
193	1	"debts"—2 Kings iv. 1; Matt. xviii. 25.
193	1	"parents"—Ex. xxi. 7.
193	2	"relatives"—Gen. xxxvii. 27, 28.
193	6	"wage"—Ex. xii. 45; Lev. xxii. 10; xxv. 6, 40, 50, 53; Mark i. 20; Luke xv. 17.
193	13	"servant"—2 Kings iii. 11. <i>See also</i> 1 Kings xix. 21.
193	25	"bread"—Gen. xliii. 31. <i>Compare</i> Gen. xliii. 32; Ex. ii. 20; xviii. 12; Lev. xxi. 21, 22; xxii. 25.
201	30	"acts"—Deut. xi. 4.
201	31	"brimstone"—Gen. xix. 24.
201	32	"odours"—2 Chron. xvi. 14.
201	33	"assembly"—Isa. i. 13.
201	34	"speech"—Luke xxi. 15.
202	1	"grace."—John i. 14, 17.
202	2	"ministry"—Acts i. 25.
202	3	"Christ"—Eph. v. 5.
202	4	"philosophy"—Col. ii. 8.
202	5	"life"—2 Tim. iv. 1, 2.
209	25	"bedchamber"—2 Kings xi. 2; 2 Chron. xxii. 11; Eccles. x. 20.
209	27	"floor"—Matt. ix. 6; Mark ii. 9; Mark vii. 30; John v. 8-12.
216	17	"generally"—1 Chron. xv. 16; xvi. 42; 2 Chron. v. 13; vii. 6; xxiii. 13; xxxiv. 12; Neh. xii. 36. <i>See also</i> 2 Chron. xxx. 21.
217	16	"Bible"—1 Sam. x. 5; 1 Kings i. 40; Isa. v. 12; xxx. 29; Jer. xlviii. 36.
218	22	"viol"—Isa. v. 12; xiv. 11; Amos v. 23; vi. 5.
218	23	"psaltery"—1 Sam. x. 5; 2 Sam. vi. 5; 1 Kings x. 12; 1 Chron. xvi. 5.
219	4	"instrument"—Dan. iii. 5, 7, 10, 15.
219	24	"sistra"—1 Sam. vi. 5. <i>See also</i> Ps. cl. 5.
219	27	"music"—1 Chron. xiii. 8; xv. 16, 19, 28; xvi. 5, 42; 2 Chron. v. 12, 13; Ezra iii. 10; Neh. xii. 27, etc.
220	3	"toaph"—Ex. xv. 30.
220	5	"father"—Jud. xi. 34.

Appendix

275

PAGE	LINE	
220	5	"music"—2 Sam. vi. 5; 1 Chron. xiii. 8; Ps. lxxxi. 2; cxl. 3; cl. 4.
220	26	"Miriam"—Ex. xv. 1-21.
220	26	"Barak"—Jud. v.
224	7	"impunity"—"Marriages between First Cousins: Their Effects," by George H. Darwin, M.A., <i>Journal of the Statistical Society</i> , vol. xxxviii. pp. 152-82; see also pp. 344-48.
224	21	"forbidden"—Deut. xii. 31; xviii. 10; Jer. xxxii. 35; Ezek. xxiii. 37.
225	24	"Deut. xxiv. 1"—"Uncleanness" in this verse stands for "disfavour."
230	7	"£10"—Deut. xxii. 28, 29; Ex. xxii. 16, 17.
230	14	"wife"—Ruth iv. 9, 10.
230	18	"Testament"—Matt. xx. 2.
230	18	"£73"—Gen. xxix. 5-28.
230	23	"bride"—Josh. xv. 16, 17.
230	27	"200"—1 Sam. xviii. 22-27; 2 Sam. iii. 14; xviii. 17-19.
230	30	"word"—1 Sam. xvii. 25.
232	14	"Him"—Matt. xxvii. 55; Mark xv. 41; Matt. viii. 15.
232	15	"property"—Luke viii. 3.
237	23	"uncovered"—2 Sam. vi. 12-16; 1 Chron. xv. 25-29.
241	19	"marble"—Ps. cxliv. 12.
242	26	"husband"—Rev. xxi. 2, 9.
243	3	"times"—Prov. xxv. 11; Cant. ii. 3, 5; vii. 8; viii. 5; Joel i. 12.
244	17	"spread"—Job xvii. 13; xli. 30.
245	9	"nose-rings"—Isa. iii. 21.
245	29	"bedchamber"—2 Kings i. 4-6.
246	24	"bed"—Esther vii. 8.
249	12	"colour"—Jud. v. 10; Rev. vi. 2; xix. 11, 14.
249	24	"Bible"—John xviii. 3.
250	30	"Chedorlaomer"—Gen. xiv. 17; Heb. vii. 1, 10.
250	33	"welcome"—Gen. iv. 17; xviii. 2; xix. 1; xxiv. 17, 65; xxix. 13; xxx. 16; xxxii. 6; xlvi. 29; Ex. iv. 14, 27; xviii. 7.

PAGE	LINE	
250	34	"Balaam"—Numb. xxii. 36.
250	34	"Samuel"—I Sam. xiii. 10-14.
251	2	"Israel"—Josh. ix. 11.
251	3	"women"—Jud. xi. 54.
251	4	"David"—I Sam. xxv. 18-20.
251	4	"ambassadors"—2 Sam. x. 5.
251	6	"Saul"—I Sam. xviii. 6, 7.
251	7	"Jerusalem"—2 Sam. xix. 15-40.
251	8	"Elisha"—2 Kings ii. 15.
251	9	"Jehu"—2 Kings ix. 21.
251	11	"Him"—John xii. 12, 13.
251	16	"welcome"—Acts xxviii. 15.
255	14	"evening"—Gen. xxiv. 13. <i>Compare v. 67.</i>
257	5	"people"—2 Kings iv. 13.
258	7	"woman"—John iv. 27.
258	28	"nose"—Gen. xxiv. 22, 47.
258	29	"bangles"—Gen. xxiv. 22.
258	31	"presents"—Gen. xxiv. 53.
259	5	"herself"—Gen. xxiv. 55.

Index to Scripture References

NOTE.—Further references to Scripture passages will be found in the Appendix,

GENESIS		LEVITICUS		JOSHUA (<i>continued</i>)		2 SAMUEL	
	PAGE		PAGE		PAGE		PAGE
i. 27, 28	223	xx. 10	225	v. 15	184	iv. 7	245
iii. 21	147	xxv. 29-31	3	xiv. 3, 4	7	vii. 27	208
iv. 10	126	xxvi. 13	97	xx. 4	155	xiv. 25, 26	172
iv. 21	218	xxvii. 32	33	xx. 5, 6	129	xv. 2	155
viii. 22	87					xix. 8	155
ix. 6	126	NUMBERS		JUDGES		1 KINGS	
xii. 1	257	xvi. 15	76	iii. 31	98	iv. 28	106
xiii. 10	42	xvii. 1-10	18	v. 10	161	v. 11	119
xv. 2	255	xxxii. 16	36	v. 14	156	x. 45	209
xv. 12	68	xxxv. 1-15	7	v. 24	28	xi. 38	208
xvi. 11, 12	13	xxxv. 12, 25	129	v. 25	27	xv. 4	73
xviii. 9-15	24	DEUTERONOMY		v. 28	205	xvii. 12	119
xix. 16	180	viii. 8	99	v. 30	210	2 KINGS	
xxii. 5	149	xi. 14	96	ix. 8-15	119	i. 2	205
xxiv. 10-14	258	xvi. 18	3	xi. 34-40	224	i. 4-6	246
xxiv. 14, 17	9	xxi. 19	155	xiv. 12	235	iv. 2	119
xxiv. 67	259	xxi. 22, 23	128	xvi. 3	154	iv. 22	148
xxx. 34	24	xxii. 8	134	xx. 16	34	iv. 24	149
xl. 16	80	xxii. 15, 24	155	RUTH		v. 12	43
EXODUS		xxii. 22	225	i. 11	3	vi. 12	245
ii. 7-10	61	xxiii. 24, 25	95	iv. 11	208	viii. 19	73
iii. 5	184	xxiv. 1	225	1 SAMUEL		ix. 30	241
iv. 17, 20	18	xxiv. 12, 13, 17	74	i. 22-28	61	ix. 30-37	206
v. 6-19	106	xxiv. 16	127	ii. 11	61	xi. 2	245
viii. 3	245	xxiv. 20	120	ii. 35	208	xviii. 32	99
xv. 1-21	215	xxv. 4	106	xii. 3	76	1 CHRONICLES	
xvii. 9	18	xxv. 7	155	xii. 16-18	103	xii. 15	43
xx. 17	76	xxvii. 17	91	xiii. 19-22	147	xvi. 18	92
xxii. 26	74	xxxii. 9	92	xvi. 23	219	xvi. 42	216
xxvii. 20	121	JOSHUA		xviii. 10	219	xvii. 10, 11	208
xxix. 40	121	iii. 15	43	xix. 15	74	xxi. 23	104
xxx. 11-16	140	iv. 18	43	xxiv. 3	36	xxiii. 5	216

Index to Scripture References

279

ZECHARIAH		ST. MARK		ST. LUKE (<i>continued</i>)		GALATIANS	
	PAGE		PAGE		PAGE		PAGE
x. 1 . . .	96	i. 16 . . .	140	xxii. 31. . .	114	ii. 20 . . .	226
x. 4 . . .	22	ii. 9, 11 . .	246	xxii. 35-38 .	148	iv. 29 . . .	62
xi. 3 . . .	44	ii. 11 . . .	75				
MALACHI		ii. 14 . . .	163	ST. JOHN		EPHESIANS	
iii. 3 . . .	163	ii. 23 . . .	95	i. 44 . . .	139	v. 25 . . .	226
ST. MATTHEW		iv. 25 . . .	75	ii. 14 . . .	162		
iv. 18 . . .	140	iv. 38 . . .	141	iv. 7-17 . . .	9	I THESSALONIANS	
v. 14, 15 . .	75	v. 38 . . .	230	iv. 14 . . .	171	iv. 16, 17 . .	252
vi. 28-30 . .	64	vi. 8 . . .	4	v. 8 . . .	75		
vii. 13, 14 .	155	vi. 21-29 . .	198	viii. 5 . . .	225	I TIMOTHY	
ix. 6 . . .	75	vi. 45 . . .	139	x. 7, 9 . . .	36	ii. 9 . . .	201
ix. 9 . . .	163	vi. 55 . . .	246	x. 11, 15, 17 .	52		
ix. 23 . . .	217	viii. 22-26 .	139	xiii. 23-26 . .	84	HEBREWS	
x. 9 . . .	4	ix. 41 . . .	170	xiv. 3, 28 . .	149	xi. 8, 9 . . .	257
x. 42 . . .	170	x. 23-27 . .	156	xviii. 18 . . .	209	xi. 17-19 . .	260
xi. 1, 2 . . .	170	xi. 17 . . .	162	xix. 23 . . .	8	xi. 37 . . .	35
xi. 17 . . .	217	xii. 25 . . .	223	xix. 28-30 . .	173		
xi. 21 . . .	139	xiv. 13-16 .	10	xxi. 6-11 . . .	140		
xi. 30 . . .	97, 179	xiv. 51, 52 .	138	xxi. 7 . . .	138		
xii. 1 . . .	170	xiv. 54 . . .	209			JAMES	
xiii. 4-6 . .	96	ST. LUKE		ACTS		v. 1 . . .	230
xiii. 24-30 .	111	ii. 7 . . .	59	i. 19 . . .	89	v. 7 . . .	96
xiii. 47 . . .	140	iii. 12-14 . .	157	vii. 33 . . .	184		
xiii. 47, 48 .	138	v. 4-6 . . .	141	ix. 25 . . .	158	I PETER	
xiv. 6-12 . .	198	v. 5-9 . . .	137	xiv. 22 . . .	107	iii. 3 . . .	201
xv. 22-28 . .	180	vii. 12 . . .	3	xx. 28 . . .	226		
xvi. 6 . . .	82	vii. 24 . . .	173	xxv. 23 . . .	132	2 PETER	
xvii. 27 . . .	140	vii. 32 . . .	197, 217	xxvi. 14 . . .	98	i. 19 . . .	72
xix. 24 . . .	156	vii. 44-46 . .	187				
xx. 20, 21 . .	186	vii. 47 . . .	188	ROMANS			
xxi. 12 . . .	162	viii. 16 . . .	75	xi. 17-24 . . .	120		
xxi. 13 . . .	162	ix. 10-17 . .	139			REVELATION	
xxi. 16 . . .	62	ix. 62 . . .	98	I CORINTHIANS		xviii. 22 . .	60, 217
xxii. 1-5 . .	80	x. 13 . . .	139	vii. 39 . . .	223	xviii. 23 . . .	73
xxii. 30 . . .	223	xi. 37 . . .	80	ix. 9 . . .	106	xix. 11-14 . .	161
xxiii. 4 . . .	179	xiv. 8-10 . .	186	xiv. 7 . . .	217	xxi. 2, 9-21 . .	242
xxiv. 42-44 .	252	xv. 17-19 . .	193	2 CORINTHIANS		xxi. 9 . . .	226
xxv. 6 . . .	251	xv. 25 . . .	197	vii. 10 . . .	107	xxi. 18, 21 . .	164
xxvii. 8 . . .	89	xx. 35 . . .	223	xi. 32, 33 . . .	158	xxii. 15 . . .	179
xxvii. 48 . .	173	xxii. 10, 13 .	10			xxii. 17 . . .	171

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BY HAZELL, WATSON AND VINEY, LD.,
LONDON AND AYLESBURY.

